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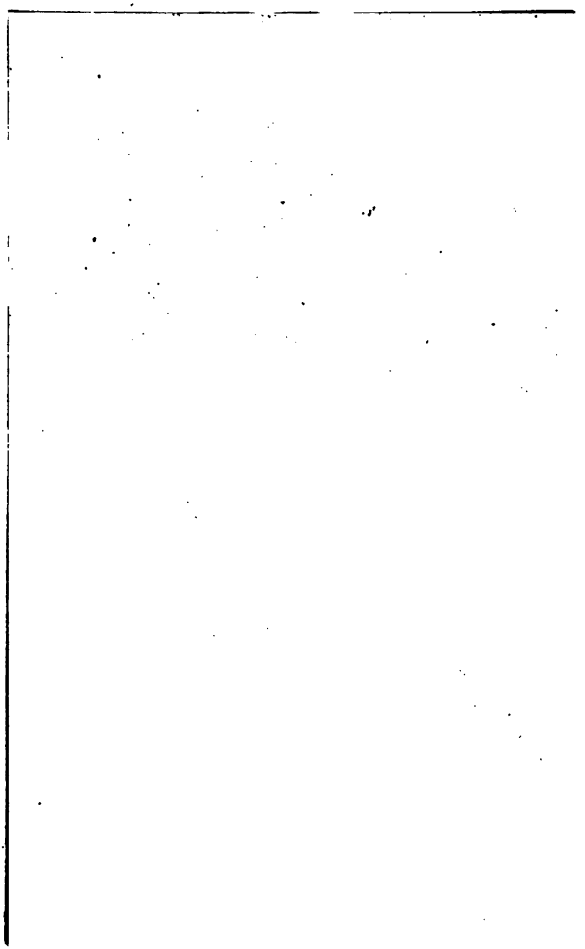

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Engraved by Samuel Sartain, Phila.

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MEMOIR

OF

REV. C. W. ANDREWS, D.D.

BY

REV. CORNELIUS WALKER, D.D.,

PROFESSOR OF SYSTEMATIC DIVINITY, EPISCOPAL THEOLOGICAL SEMINARY OF VIRGINIA.

NEW YORK:
THOMAS WHITTAKER, 2 BIBLE HOUSE.
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PREFACE.

THE brief memorial following was prepared as introductory to a proposed volume of sermons, selected from the manuscripts of its lamented subject. Unforeseen obstacles have arisen, interfering with the accomplishment of this original design; and it is therefore deemed better, at once, to put forth the memoir alone. This change of purpose, while it afforded opportunity for the insertion of additional material, particularly in the way of correspondence, and for its division into chapters, did not change the character of the work undertaken. From the very nature of such a sketch, and the space to which it was necessarily limited, its portions have been but briefly treated, many points being but lightly touched, that, on their own merits, might have demanded a fuller exhibition. It is hoped, however, that no essential feature of work or character has failed to receive attention.

The task of its preparation was first entrusted to an intimate friend and clerical associate of Dr. ANDREWS, who, during the last ten years, in the way of intercourse and sympathy, had become peculiarly qualified

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for its successful performance. The work, however, had scarcely begun before, on the score of health, it had to be given up. Effort was then made to secure, for its performance, the services of one of Dr. ANDREWS' oldest and most intimate friends in the ministry; one who, from personal knowledge and long acquaintance, was well fitted to do justice to his subject. But here again feeble health and the burden of professional duty forbade the attempt. Under these circumstances the work was committed to Bishop JOHNS and the writer, with the understanding that the aid and suggestions of the Bishop would be afforded as it went on. The reader need not be told why this purpose was not accomplished. Just as the first chapter was finished, and ready for the Bishop's suggestions and additions, and before he could see it, his lamented departure took place, and the writer was left to go on as he best could, with his own resources. The task, while a labor of love, has not been without its deep sense of responsibility. And its result is commended to the reader, especially to the many acquaintances and friends of Dr. ANDREWS, with the hope that its perusal may not prove without benefit; that his example of earnest effort and varied activity may have its due influence upon those coming after him, especially his younger brethren in the ministry.

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MEMOIR

OF

C. W. ANDREWS, D.D.

CHAPTER I.

EARLY LIFE AND CONVERSION.

THE Apostle speaks of diversities of extraordinary gifts, conferred upon individual believers. All these, however, as exercised by the recipients in their respective spheres of excellence and of effort, were to have in view one common object, the glory of a common Master. The same principle of the Divine administration, and with reference to ordinary gifts, holds for all subsequent ages. Its most striking forms of illustration are, of course, to be looked for in the records of religious biography. Of these, our own branch of Christ's Church, and especially the Evangelical portion of it, has afforded an abundant exhibition. When we think of the last fifty years, and write the names of ALEXAN-

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DER V. GRISWOLD, WILLIAM MEADE, JAMES MILNOR, GREGORY TOWNSEND BEDELL, CHARLES PETTIT McILVAINE, JAMES MAY, JOHN PAYNE, WILLIAM SPARROW, and HENRY VANDYKE JOHNS and JOHN JOHNS, of what a rich diversity of gifts and graces received from Christ, and exercised in the work of Christ, are we reminded. What manifold wisdom do we recognize in the Divine bestowment of those gifts; what varied forms of blessing to men in their faithful reception and exercise.

Does it demand any great amount of faith in those who accept the principles of these men, or of discernment in those who oppose them, to create the assurance that their work did not perish with them; that, as in the past, so in the future, those principles and their results will prove permanent and enduring? The principles themselves can only fail by becoming false. If the men professing them, of any particular age or generation, prove false to them, or want faith in them, they, of course, may expect failure. But the truths which they profess will not fail. They will live, and other men more worthy, in due time, will be raised up to illustrate and advance them. The Evangelical portion of our Church has an illustrious ancestry. They are bound to see that they do not disgrace it.

Contemporaneous at some portions of his career with all of the eminent men alluded to above, and in some respects different in his work from them all, was CHARLES WESLEY ANDREWS, the subject of this memoir. The

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brief record of that work will not be without its interest, as illustrative of the same principles of Evangelical truth, and especially so to many of his friends and associates. His range of acquaintanceship, to some degree interested in such sketch, was very wide—as wide, if not wider than that of any other in the Church of which he was a minister. This included leading men of all classes and varieties of sentiment and opinion, both of his own and of other Protestant Churches. Those who most widely differed from him, thus, sometimes, found themselves on terms of pleasant intercourse with him; and few who came in such contact, whether as friends or opponents, failed to recognize his power and earnest love of truth, as also his freedom from bitterness—that harshness too often the accompaniment of decided conviction. To all these the record of his life-work will be of interest and of value.

That work, in some respects, was peculiar. There were features of it, in his proper field of parochial duty, well worthy of record and careful examination. But it extended beyond this, to a much wider sphere of exertion and of influence. One, indeed, of the most striking of his characteristics, as to religious and moral effort, was his versatility, the variety in objects of interest and of attainment to which his energies were directed. No movement having in view the real welfare of his fellow-men, whether for this world or for the next, was alien from his sympathies, or failed to receive

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his encouragement. Some of these movements he recognized as imperfect; as inadequate, in the plans and purposes of their originators, to secure the full result which they were seeking. But so far as they were good, and so far as they promised, without sacrifice of principle, to produce good, even though imperfect and temporary, he was ready with his co-operation. The fear of some good men that a real moral reform, securing the temporal comfort and welfare of the race, would or could injure the cause of true religion, was one to which he gave no entertainment. All real good to man he recognized as coming from religion; and, consequently, that every reception of such good, even though through different and opposing agencies, would eventually tend to increase the influence and power of religion. So, too, with reference to his interest in Church questions, and ecclesiastical movements, beyond the circle of pastoral care and responsibility. That love can be sacrificed in the contest for truth he was well aware. But that man, in view of such risk, should shrink from this contest, he would not admit. Not thus could the solemn accountability of "contending earnestly," not bitterly, nor unlovingly, but "earnestly for the faith once delivered to the saints," be evaded at any time. Certainly it could not during the last forty years, the period of his active ministry. In the great contest of this period Dr. ANDREWS had a deep interest and a large share. The issues of that contest were

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interwoven in his work, whether in his relations as pastor, or in those to his Diocese and the general Church. These too were predominant. Whatever may have been his feelings of interest in other objects, those of philanthropy, moral reform, temperance, colonization, education, such feelings were deepened in reference to those which were religious; which, as theological and ecclesiastical, touched the great questions of man's spiritual safety and welfare. These feelings found expression in action—in active effort with pen and tongue, to expose error and to advance truth. In this manner it was, that his influence, as his circle of acquaintanceship, became so extensive, that he was brought in contact with such variety of association. The record of his life will exhibit the sphere and manner of his work, and the spirit by which it was actuated, what he endeavored to do, and how far his efforts were successful.

Dr. ANDREWS, although identified so long with the Diocese of Virginia, was a native of New England; his place of nativity was Pittsfield, Rutland County, Vermont. He was born on the twenty-seventh of July, 1807, consequently was in his 68th year at the time of his death, May, 1875. His father died while he was in his sixth year, so that the first impulses as to the formation of his early character depended upon his remaining parent. As might be anticipated, in view of the result, she was a woman of vigorous mind and of devoted

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piety. Her influence, doubtless, to a large extent, contributed to give a tone of seriousness to his character from a very early period. Her widowed condition, moreover, and moderate circumstances, the appeal in those circumstances calling forth a spirit of thoughtfulness, seem to have had their effect in the same direction. He spoke of himself, in mature life, as having never known the feelings of childhood. And, as we find that from his fifteenth year he became his own guardian, undertook to make his way in the struggle of life, and to depend upon his own exertions, there was everything in his circumstances to deepen a spirit of thoughtful sobriety. His Diary, begun in March, 1821, when he was only thirteen years of age, shows, from the first, this prevalent tone of thoughtful reflection. It is the same handwriting, with more flourishes and with a finer-pointed pen, but the same hand which so many knew in later years, and which never needed a second glance to secure recognition. The opening will not be without interest, as an indication, even at this early age, of the features of character of which we have spoken.

"Time is measured by the past. That it may turn to some profitable account as it passes, should be the great aim of man. It may, also, be proper to seize upon incidents as they occur, that, at some future period, they may stand as the index of years that are gone."

The record thus begun, is kept, not from day to day, but in the way of notation, at intervals, longer or

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shorter, of incidents and experiences of special importance. Some of its entries have reference to school work, and thus indicate his progress and condition. One of his schoolmates alluded to, LUCIUS M. PURDY, will be recognized by some of our readers as, at a later period, a brother with Dr. ANDREWS in the ministry. The first date of this Diary, it is to be observed, is that of his entrance upon school life at Rutland. The dates are interesting as indicative of progress.

December 1st, 1821. Commenced Latin Grammar, classmate to L. M. PURDY.

December 14th, 1821. Finished the Grammar, and first lesson in Virgil, fifteen lines.

February 28th, 1823. Examination before a great multitude.

At the close, spoke an extract from the "Malabar Woman," with LUCIUS M. PURDY. During the winter read three books of Virgil, five of Cicero's Orations. Studied the Greek Grammar and read in the "Græca Minora."

Nor do we go very far before we meet with reference to the great subject which, eventually, became the absorbing one of his life. "During the past three months," the vacation, it would seem, of 1823, "there has been a revival, under the preaching of Mr. INGERSOLL. But I fear, to little effect for me; notwithstanding God has called loudly at the door of my heart, and permitted me to attend many meetings of inquiry,

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one in particular at Mr. LEACHE'S, and one at Mr. KINGSLEY'S school-house."

The tone of this extract, July 30th, 1823, a few days after his fourteenth birthday, would seem to indicate a sense of the importance of religion, and a desire to be a partaker of its blessings. It is followed by others, similar, during his pupilage at Rutland, which continued to the close of Session, 1824, and they clearly show that the subject had not lost its importance. "Another year," is the record of January 1st, 1824, "has gone, and left me nearer to the close of my earthly existence. Would it not be well to see wherein I have erred during the past year, and turn the next to a more profitable account?" "Heard Mr. WALKER," is the statement, a few days afterward, "from Matthew, v, 17 and Jude, 22 and 23. Subject in the afternoon, the different methods to be taken with different individuals for the impression of truth; some through the affections, some through the understanding." "Heard two discourses," is another entry, "read by Mr. ROBERTSON, in which the sin of unbelief was particularly set forth." "Heard Mr. INGERSOLL, who spoke finely from the following:— 'They sang God's praise, but soon forgot His works.' Memory brought on an hour of bitter repentance, though I have no evidence that it was godly."

"Last night," is the record a few weeks later, "Mr. I. died, of consumption. A sermon was preached at the

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Baptist Church, by Elder DANA, at the funeral. He was my friend, and the last sad office which remained for me I have performed. I helped to carry him to his grave. There have I left his body, but not the grateful recollection of his friendship and his virtues."

"Read PAINE'S 'Age of Reason,'" is the entry of July 11th, and "closed it, disgusted with its infidelity."

These extracts indicate an intelligent interest in the matter of personal religion, discriminative thought as to the difference between knowing of it and having it as a matter of personal experience. The statement as to the effect of the perusal of the "Age of Reason," would show a healthful moral tone of feeling, in connection with his religious knowledge and convictions. But it is not often the case that a boy of seventeen thus thinks, and feels, and expresses himself, without going further. During the next year, his first at College, at Middlebury, Vermont, little is said upon the subject, saving allusions to one or two friends lost by death, with appropriate reflections. At the opening, however, of the second Session, 1825–'26, there was a season of peculiar religious interest in the College, of which he was a partaker, with the final result, on his part, of an humble trust that the great change from death to life had taken place.

"Wednesday afternoon," is the first entry, alluding to this state of feeling; "October 5th, 1825; indications of a revival in College." These indications, as to their

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effects, are briefly alluded to during the next few weeks, as the meeting went on.

"October 10th. Spent the night in P's room, with J. and S., and may I never forget the scene."

"October 11th and 12th. P. and P. obtained hope. The following night I passed in the Junior Recitation room.

"October 25th. Called on Mr. SMITH, the Episcopal clergyman, in the afternoon. This 25th of October, at what hour I know not, I first indulged a hope that God had heard my prayer, and given me a better heart."

Here, then, we have that great change, wrought only by the spirit of God, which constitutes the renewed character. As it was decided, so it was permanent. Those death struggles of the old man, and birth throes of the new, in those whole nights of prayer in the room of a fellow-student, and in one of the Recitation rooms, were not of a character to be lightly remembered. The work was a thorough one. From that memorable 25th of October, 1825, until the close, fifty years afterwards, May, 1875, he recognized that he had a Master whose work demanded all his energies, and whose claims were paramount to all others. The blessing came in a revival, and through great and earnest wrestling of spirit. But it was preceded by seriousness, thoughtfulness, and intelligent conviction of its necessity and importance. And when the great question was decided, and the humble hope found place, that "God had given him a

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better heart," the work and its result were of a nature that could scarcely be misunderstood. The difference between conviction and conversion, between feelings of religious interest, desires and sensibilities, and the soul giving itself undividedly to God, could scarcely be better exhibited than in the brief extracts preceding. Their subject, in dealing with others in after life, could draw largely upon his own experience, and thus guard against that confusion and superficiality too frequently common in connection with this all-important subject.

No specific mention is made of his Church connection, beyond the brief entry:—"Gave a relation of my religious experience to the Congregational Church at Pittsford. 'Lord,

> **'Are not thy mercies large and free,**
> **May not a sinner trust in thee?'"**

This connection of membership with the Congregational Church he, doubtless, maintained until after his removal to Virginia.

With the exception of a few months of teaching school during the winter of 1825–'26, that Session, and the whole of the one following, were spent as student at Middlebury. During these two Sessions there are frequent allusions which show the permanence and thoroughness of his own religious interest, as also of the work of grace in the College with which it had its connection. The prayer-meetings were kept up

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during the Session, and records are made of one and another of his fellow-students who were brought to a decision. So, also, as might be anticipated, there are references to some who turned back from their religious profession. The large share which this topic of religion has in the Diary, and the manner in which it is connected with others, make manifest the hold which it had taken upon his heart, his earnest desire and effort for its advancement. Notices of prayer-meetings are found in the interval before he left the College to take his school, and the first entry after his return is devoted to this subject. "I took," says he, February 29th, "the stage for Middlebury, and, on my arrival, find that several of the students have given up their hopes and turned again to the world."

> **"When any turn from Zion's way,**
> **(Alas, what numbers do,)**
> **Methinks I hear the Saviour say,**
> **Wilt thou forsake me too?"**

That there were others more constant, in whom his heart rejoiced, may be seen from an entry made not very long afterwards. "The last five weeks have been uncommonly pleasant to me. Many have turned to God, and many, I fear, have forever shut themselves out from the reach of mercy. I dwell upon the remembrances of this time with a solemn pleasure, which makes the path to the skies appear bright and beautiful." And then follows that verse with which, in

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later years, his brethren of the Valley Convocation, were so familiar—

> "Shall I be carried to the skies
> On flowery beds of ease,
> While others fought to win the prize,
> And sailed through bloody seas?"

These experiences of College life terminated with the close of Session 1826–'27. One more Session was needed for graduation. But the condition of his health was such, that in June, 1827, he decided to seek, in a more Southern climate, its restoration. This purpose was carried into effect, and within the next four months he found a home, as tutor, in Virginia. Before speaking particularly of the incidents connected with this change of residence, two extracts may be added to those already given, as showing the way in which the Lord was preparing him for the work to which He was calling him. One of these has reference to a sickness of his own, and the other to the death, within the next few months, of a friend and fellow-student, by whom he had been nursed during this sickness. The latter of these events seems to have made a very deep impression. There is not only an entry in the Diary, of his feelings at the time, but a record at a later date, of his delivery, in the College Chapel, of a commemorative poem upon his departed companion, in connection with an oration upon the same subject by a fellow-student. "I was seized," says he, under date of June 6th, 1826, "with bilious

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fever. My dear mother came from Pittsfield to see me, and returned two weeks afterwards, out of health. I continued for four weeks very sick, during which I had every possible attendance from Doctor NORTON, and my classmate OTIS."

"CALVIN OTIS," says he, under date of September 26th, of that same year, "has come to Middlebury with the melancholy intelligence that my dear friend and room-mate, CLARKE KENDRICK OTIS, is dead! He went home on the day after Commencement, and soon after complained of ill health; went into the field to work, but returned at night still more unwell, and was soon taken with a typhus fever. He was low-spirited, and manifested great anxiety about himself, and frequently asked the physician whether he could live; and although answered in the affirmative, he still himself believed that he would die. A few hours before his death, he mentioned me with earnestness, and requested his brother to write to me. His brother asked him if he did not expect to go to Middlebury? to which he replied: no, I am dying! He then prayed that God would have mercy upon his soul, and with his own hands closed his eyes."

"No one can imagine my feelings but those who have been in circumstances equally distressing. A dear friend and close companion; one with whom I had spent most of my College-life, and fondly anticipated spending the remainder, thus suddenly snatched away,

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and his soul returned to the God who gave it. He uttered not one word of complaint, but appeared to be resolved to meet his end with all the composure in his power, knowing that, whether he was saved or lost, the Judge of all the earth would do right. Many a night had he watched over me upon a sick-bed, little suspecting that I, at this time, would be strong and healthy, and he resting in the silent grave. Little did he think, as he returned with joy to meet his friends, that he had seen for the last time the walls of the College. But he is gone! In vain do we wait for his coming. We hear not the sound of his footsteps. Still more sorrowful is the conviction that they shall be heard no more forever. To me, his loss is irreparable. I have enjoyed with him what I can never expect to enjoy with any one else. But words are idle—tears more so. All I can now do is to preserve his memory till I shall meet him, and be with him in heaven."

The friend thus commemorated, whose loss was so heavily felt, and whom he hoped to meet in heaven, had not, it would appear, been satisfied as to his own experience of a saving change of heart. His dying prayer, that of the publican, whatever the grounds in it of charitable hope to others, was different from that of the confirmed faith of the mature believer. One source of sorrowful reflection to his surviving friend, as appears from other portions of the Diary, was the fact that such assurance had not been obtained. A sentence of the

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extract given above recalls, to the writer, the first sermon, in the Spring of 1842, of Doctor, then Mr. ANDREWS, of which he was a hearer; particularly one passage, of true pathos, as of deep and startling solemnity. He had described the hopeless death of one who had been living only for this world. "We look upon the lifeless form lying before us in all the stillness of its last sleep; and we could almost wish that a tear could blot the immortal spirit from existence. Our only alleviation is, that the whole matter is in the hands of Him who, in love and wisdom, as well as justice, will do all things right!"

One more extract brings to view his continued interest in the progress of the Divine life, and is the last entry of the kind connected with life at College. "A prayer-meeting, March 3d, was held in the Recitation room. W. was evidently filled with the love of God; many seemed to be bowed down with a sense of the worth of souls. We have had lately many interesting meetings. Our professors of religion seem to have made new resolutions; and I hope, in the strength of Almighty God, to live for Him alone."

This was rather more than three months before the close of the Session. As this drew near, it found him with the determination to make a great change in life; to leave College and seek a home and employment elsewhere. Under the date of 28th of June, 1827, within a few weeks of his twentieth birthday, we find his

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reasons for so doing, and his feelings in view of his decision.

"After a season of ill health, I have concluded, with the advice and consent of my friends, to leave College for the present, and go to the South until my health shall be restored, although just ready to enter upon my last year of the course. Imperious necessity alone could have impelled me to such a measure. But so it is, and may it not, in the end, turn to my disadvantage, or be the means of disappointing the expectations of my friends."

Within the next few weeks he left Rutland, and passing through Boston, New York, Philadelphia and Washington—stopping a few days at each place—he arrived in Alexandria on the 5th of August; remaining there during the next two months. These were spent, it would seem, from allusions in the Diary, partly in study, partly in short visits—one of which is mentioned, to Mount Vernon—and partly in making inquiries for a position as teacher. On the 19th of October he left Alexandria for Clarke County, as a teacher, in the family of Mr. RICHARD K. MEADE, with this beginning his residence in Virginia.

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CHAPTER II.

LIFE AS TEACHER, AND PREPARATION FOR MINISTRY.

The items just given are obtained from an extract written some months afterwards. "I went," says he, describing his arrival in Virginia, "from Washington to Alexandria, August 5th, and found a boarding-house, Mrs. GARDNER'S, opposite St. Paul's Church, Pitt Street. While here, I became acquainted with Mr., afterwards Dr. KEITH, whom I shall ever esteem and love." "On the 19th of October," is a later entry, "I left Alexandria for this place, Frederick County, and commenced a school in the family of Mr. RICHARD K. MEADE. The time from that to the present date, December 1st, has passed away, I know not how. My leisure time has been spent principally upon mathematics. I believe that I am growing wiser; would that I could add, better. Time which is turned to no spiritual account is indeed time lost. The experience of every day should add something to that stock of grace which will enable me to attain to superior usefulness. And may it please God to deliver me from all misanthropy, and give me a fervency of spirit in his service which shall be acceptable in His sight, and blessed to

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the salvation of my own soul and those with whom it may please Him to bring me in association."

From this time, December, 1827, until that of his ordination, May, 1832, Mr. ANDREWS resided in what was then Frederick County; the earlier portion of this time in what is now the County of Clarke; the latter portion in what is still Frederick County. As already mentioned, his first residence was as a teacher in the family of RICHARD KIDDER MEADE, Esq., a brother of the Bishop, and where he and the Bishop, then Rev. Mr. MEADE, soon became acquainted.

In May, 1829, the engagement with Mr. MEADE was terminated, and Mr. ANDREWS entered upon one of a similar character, as teacher, in the family of WM. S. JONES, Esq., of Vaucluse. Here he remained until the 20th of April, 1832, when he removed to Bishop MEADE'S, to make final preparation, in the way of study, for his ordination. This took place a month afterwards, Sunday, May 20th, in Alexandria, during the session of the Diocesan Convention.

No indication, during this four and a half years' residence in Virginia, or from an earlier period, is given, of his specific consideration and decision of the question of devoting himself to the work of the ministry. The first allusions to anything of the kind come in the shape of semi-ministerial action, holding lay services in destitute localities, or assisting clergymen in lectures and prayer-meetings.

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Effort was made, in view of feeble health, at one time, October, 1829, to secure a Chaplaincy in the Navy; and the fact of the application being sustained by the recommendation of Bishop MEADE, Professor TURNER, and three prominent laymen of the Episcopal Church, would naturally imply that, before this, he had been either a candidate for the ministry, or looking forward to it. His Confirmation did not take place until after this time, April 10th, 1830; although this may have been delayed, prior to the consecration of Bishop MEADE, through want of Episcopal visitation. Mr. ANDREWS' first ecclesiastical connection, in New England, as we have seen, was with a Congregational Church. His residence in Virginia brought him into association with Episcopalians, and, in due time, he found his home with them. This, however, did not, as is too frequently the case when such a change is made, induce him to look back upon his earlier Christian associates and brethren as outside of the Church of Christ, and with no title to its covenanted privileges. He found among his new associates in Virginia those who sympathized with him in his aspirations for spiritual progress, as in effort for the impartation of spiritual blessings to others. And the determination, probably made during the first few months after his conversion, of giving himself to the work of the ministry, was carried out in the circumstances of his new position. Of this whole time, indeed, from his conversion to his ordination, it may be said

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that religion, spiritual progress, the life of God in the soul, seems to have been an ever-present object of contemplation, of desire, and of effort. He had so taken hold of his religion, or rather his religion had so taken hold of him, that it was the controlling element of his existence. Whatever, therefore, may have been the particular time or occasion of deciding this question of entering the ministry, we may recognize in the prevalent spirit of his whole Christian life an unconscious preparation for its duties and responsibilities.

A few brief extracts from this period, that intervening between his arrival in Virginia and his ordination, will not be without interest and value, especially as showing in what manner this preparation was going on.

"Shall I," is the entry in connection with his twenty-first birth-day, "with the idle multitude, pass down the stream of time and leave behind me no trace of good. I have this day finished, in course, the reading of the Bible."

> "Great God, and may it ever be
> My sure guide, my strong authority."

"Every day," is one of a later date, January 1, 1829, "bears testimony to that aphorism of Dr. YOUNG, that 'man resolves, and resolves, then does the same.' We place before ourselves an object, the attainment of which is desirable. We make the deliberate and formal determination to secure it; and we are apt to imagine that this is a successful step to the desired result.

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There are many things which we are in duty bound to perform, some of which are contrary to natural inclination. Daily experience teaches that ingenuity is never so fertile of invention as when inclination is all on one side and precept on the other."

"The following articles I rather propose to myself than resolve to perform during the ensuing year. But I engage to write down in this book, without partiality to myself, upon the first day of next January (if in the Providence of God I shall be permitted to see that day), whether these have been accomplished or not:—

"I. To spend more time than during the preceding year, in private devotion.

"II. To read, in course, Genesis, Deuteronomy, Joshua, Samuel, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Daniel, Malachi, and the New Testament.

"III. To read 365 pages of Greek and 730 pages of Latin, and to review Algebra.

"And may God enable me to perform the first, whatever be the fate of the remainder."

The daily page of Greek, and two of Latin, thus marked off, with the Algebra, were, of course, extra to his ordinary work in the way of teaching and reading.

Of deep interest is the record of the year following:—

"VAUCLUSE, January 1st, 1830.—Sweet are those seasons when the Holy Spirit takes such possession of the heart as to make the alluring vanities of this life appear lighter than the dust in the balance. These seasons, I

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rejoice to say, are more numerous with me than formerly. Of the propositions which I made to myself a year ago, I think I have fulfilled the first and very nearly the second; but continued ill health has rendered it impossible to fulfill the third. I would here record my gratitude to Almighty God, for affording me grace and strength to perform the first, according to my desire, although I mourn that, in spirit, it has been performed so imperfectly. O Lord, mercifully pardon all that is past, and give me the assistance of Thy Holy Spirit for the future. And may the little time that remains to me be filled up with usefulness; and at the close of life's eventful day, may I possess the unspeakable joy of reflecting that the work which Thou didst give me to do is accomplished. If God should prolong my life to the beginning of another year, I propose, in the interval, to spend more time in private devotions, and the active duties of religion. Also to study as much as my health will allow."

The allusion in this closing sentence to the condition of his health, while a reminder of his object in leaving New England and coming to Virginia, at the same time shows that the anticipated effect of that change had not been fully realized. His health, indeed, although perhaps improved, continued delicate until after his tour to Europe and the East, in 1841. An allusion to it at the time of which we are writing, has its interest, as the

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first mention of one with whom so intimately and largely his future career was associated.

"I was seized, on the 20th of February, with a disorder of the breast and side, which in a few days brought me so low that my recovery was entirely doubtful. By the mercy of God, however, in blessing the means made use of by the physician, I soon began to amend, and after six weeks resumed my former employments. During my sickness I was constantly attended by brother Stone and Mr. Boyden, for which may the Lord bless them. I would here record my sincere thanks to Almighty God for the gracious manifestations of His Spirit to me during my illness, for His great mercy in sparing my unprofitable life, and for the prospects which He is now holding forth to me, of serving Him better than I have ever done before. God grant that these prospects may be realized. My physician, Dr. Hay, would receive nothing on a bill of $24 which he had against me; besides, Mr. Meade offered to pay the amount. Surely the Lord is kind to the evil and unthankful."

His first visit to the Institution with which he was so long identified, the Theological Seminary, as also his first allusion to anything like semi-ministerial work, are contained in the extracts following.

"Set off, May 4th, 1829, for Alexandria, for the benefit of my health. Stayed with that most excellent man, Mr. Entwisle, and went out to the Theologi-

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cal Seminary, where I found my old classmates, Perkins and Hard. The next Sabbath I heard Bishop Moore. His remarks in the evening meeting were in a true revival spirit. On Thursday evening I was present at the ordination of brothers Hard, Perkins, and Fitch. The service was solemn and interesting, and was followed by the administration of the Communion.

Since copying this last item, "that most excellent man" to which it alludes, and never was the title more fitly bestowed, full of years and ripe for Heaven, has passed to his reward. Many of our clergy, by this passing allusion, will be reminded of him, and of his kindness and hospitality to them, as students of the Virginia Seminary.

"Rode to Capon Springs, Aug. 10th, and on the Sunday following conducted divine service; also, again, on the next Sunday. The day was to me one of considerable interest. God grant that a deep religious impression may be made upon the hearts of those who heard. I desire to be sincerely thankful that in a place so uncongenial to Christian feeling I find those who, I trust, love the Lord Jesus Christ in sincerity, and whom I shall always remember with interest and affection."

From this time we find frequent reference to religious services, conducted, usually, in destitute parishes; in some cases in parishes with a minister, but with the minister present and supervising. He speaks of himself as Agent for the Tract Society, and of making ad-

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dresses to congregations for its objects. With a few more of such extracts we come to the close of this period.

"April 10, 1830. Attended service at the Chapel, and was confirmed by Bishop Meade. The services were solemn and impressive. God grant that I, hereafter, may be more devoted to the interests of Thy kingdom. On Wednesday," before this date, "I addressed the members of the Tract Society in the Episcopal Church in Winchester. The Church was very much crowded. The meeting was addressed, also, by Rev. Mr. Eichelberger, Lutheran, and Rev. Dr. Hill, Presbyterian."

"August 25, 1830. Rode to Mr. James Marshall's, where I had the pleasure of meeting the Chief Justice of the United States, whom I accompanied in the evening to the house of his son John. By the request of the ladies, who could not attend church, I remained over Sunday, and read a sermon and prayers. On Monday I dined again with the Chief Justice, and had the honor of his conversation most of the day. I cannot easily express the high estimation in which I hold this man. To great strength and penetration of mind he joins the greatest plainness and simplicity."

During the next year, 1831, Mr. Andrews made a visit, after four years' absence intervening, to his mother and friends in Vermont. Passing through New York, where he had an interview with Dr. Milnor, and

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stopping at Albany to see a brother residing there, he reached Rutland on the 13th of April. "The joy of meeting," says he, "will not need to be recorded to prevent it from escaping my memory. I will not, however, fail to recognize the hand of God in preserving us during a period of four years, though surrounded with dangers which no eye could see or prevent. I would not fail to record my gratitude for permitting me again to embrace that mother who in infancy watched over me with the tenderest solicitude, in childhood directed my earliest thoughts to God, and now, in riper years, is still capable of giving me the best advice and instruction."

The return contains one or two incidents illustrative not only of his conscientiousness, but of his efforts to impart the blessing of religion to his fellow-creatures.

"Took passage in the Brig Cato, for Baltimore. I could not well reconcile to my feelings the practice of sailing on the Sabbath. But the arrangements were made, and my baggage put on board the day before. Moreover, if I had waited for the next packet, I should in all probability have been obliged to sail the same day. Still I did not feel exactly clear upon the subject.

"I was able, on board, to read without interruption. I also found opportunity to talk with the captain, crew, and passengers, upon the subject of religion. Blessed be God for every opportunity of recommending religion to lost sinners.

"On Sunday I was invited by the captain to conduct

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religious services. Though there was not a professor of religion on board, I was pleased with the serious attention that was given. God grant that good may result to those who were present, so much exposed to death and so little prepared for it. For myself, I felt an unusual earnestness in exhorting them to prepare to meet their God in peace."

One other reference, of an interesting nature, to his mother and relations at home, occurs during this period.

"This day, Sunday, January 7th, I observed, by previous appointment, with my mother, brother and sister, as a day of fasting and prayer. Attended church in Winchester, where the sacrament of the Lord's Supper was administered. Returned immediately after the services. Grant, O most gracious Father, that it may be found not to have been in vain that we have observed this day."

The extracts thus given will be sufficient to show the constant presence of his religion, as also the spirit in which he was making preparation for the work of the ministry. His associations, at this time, with the Bishop, with Rev. Mr. Jackson, of Winchester, with one or two college friends, teaching in the neighborhood, and especially with the two families in which he was domesticated, were most pleasant and profitable. The influences of these households were favorable to the development of his spiritual character. Peculiar experiences of trial and bereavement through which

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they passed, while he was with them to sympathize and console, constituted the foundation of permanent regard and friendship. With one of these families, that of Mr. Meade, he subsequently became connected by marriage; and with the survivors of the other he kept up his acquaintance and affectionate regard to the close of life. The friendship and influence of such a man as Bishop Meade, at this early stage of spiritual life, must have been of great advantage. The contact and spiritual sympathy involved in their acquaintance was no less productive of another effect in their subsequent career, that of confidence, on the part of the Bishop, in Mr. Andrews, both as to the genuineness of his religious character, and as to his practical wisdom. This intimacy continued unbroken to the close. One of the last letters written by Bishop Meade, in January, 1862, had in view the removal of Dr. Andrews from Shepherdstown to a parish in the interior, so as to prevent his services and influence from being lost to the diocese during that season of trouble and perplexity. It was the last and emphatic expression of a friendship and confidence which had been growing for more than a third of a century.

"Mr. Andrews," says a member of Mr. Jones' family, speaking of this period, "came to my father's residence, as a teacher, in 1829, at the age of twenty, and taught most faithfully and pleasantly in our family, for nearly three years. It was here that he first learned to use

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tools of any kind, and became such an adept in the art of turning wood and iron. My father was very fond of such things himself, and found Mr. Andrews a very ready and proficient pupil, who soon surpassed his teacher. His early friends in Frederick fully appreciated his talents and virtues, and his great usefulness was no surprise to them. Never was there a man more earnest and active in doing good to all around him, or more devoted in his efforts to teach and preach a crucified Saviour. As a young man he was abrupt, and wanting in ease of manner; but his honesty and sincerity, his perfect truthfulness and high principle, made him ever attractive and admired by all with whom he came in contact. In 1832, he went from Vaucluse to Bishop Meade's, where I went with him, for the benefit of his instruction, and he for that of the Bishop, preparatory to his ordination. This took place in Alexandria, at the Convention, and I, under his care and teaching, was confirmed. His first official act was performed in the Methodist Church in Middletown, baptizing an infant. Of course, you have at command the evidence of all his subsequent career in our Church, of greatness and usefulness. He was devotedly attached to his mother, who was a woman of strong sense and deep piety."

During the last year of this period of preparation for the ministry, the household in which Mr. Andrews was teaching, and of which he was thus temporarily a member, was subjected to a very peculiar experience

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of affliction—the loss, in the course of a few weeks, of three interesting children, from scarlet fever. Two of these, from their ages, fifteen and nine years, must have been his pupils; and the record of their departure, and the subsequent allusions to them, show how deeply and permanently he was affected. As a part of the Providential preparation by which he was fitted to be a son of consolation to others, and as revealing features of his character not generally understood, a few extracts from the diary at this time are here given.

"On Wednesday night, October 12th, J. was taken with the scarlet fever. During Thursday and Friday the physicians declared there was no danger. Saturday, the physicians still saying there was no danger, I rode to Bishop Meade's" (some ten or twelve miles distant), "dined with him, and there came to the full determination to apply for ordination at the next Convention. I rode, feeling much relieved and happy in my mind, little suspecting the grief and anguish of heart which I was so soon to endure. Upon entering the hall I found she was worse; indeed, in a dying condition. I ran to her room, and taking her by the hand, which I thought she feebly closed upon mine, I knelt by the bedside, and with all the earnestness of which I was capable, silently commended her departing spirit to the hands of its God. After about five minutes, with a serenity which I have rarely witnessed, she expired.

"On Sunday we paid the last tribute of affection, by

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depositing her remains in the family graveyard; and as I read that affecting passage, 'Blessed are the dead who die in the Lord,' my heart seemed to beat quicker in the assurance that she was one for whom these comfortable words were designed. 'The Lord reigneth, let the earth rejoice.'

"Little B., on Tuesday morning about sunrise, followed his sister to a better world. He held my finger until his hand was perfectly cold; and when I closed his eyes a tear fell upon his face. Truly, sweet babe, this was a vale of tears to thee. But marks of suffering shall no longer be traced upon thy countenance. Those eyes, so long turned to us in vain, for help, have now opened upon Him who will not leave thy smallest want unsatisfied. Surely, blessed child, a vision of thy smiling face would dry our tears, and bid us bless the hand that raised thee to that heaven of joy."

This was followed, within the next three weeks, by the departure of another sister, in her tenth year. The sad particulars are recorded; and we find from subsequent entries, that when at Vaucluse, he rarely failed to visit the family cemetery. "Pray sometimes for me," is the touching extract from the bereaved mother, inserted in the diary; "pray sometimes for one who will ever think with lively gratitude of your kindness to her beloved children, and with thankfulness to Heaven for the comfort afforded by your prayers during bitter scenes of trial."

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It was in connection with these bereavements that the following letter, a year after, was written:—

"October 15th, 1832.

"My Dear Friend:—

I know not how I can better spend a portion of this day, set apart for prayer, than in writing to one whose spiritual interests I so deeply regard. I rejoice to feel that the friendship which was formed in prosperity and strengthened in affliction is not diminished by separation or time. No interest will be added to the events which the day will suggest. But it will be well to pause, and reflect occasionally upon past providences. For several days, and especially upon this, the scenes of last autumn have recurred to my mind with unusual force, and my sympathies have been awakened anew. There may be something in the season which gives additional weight to these reflections. I remember that during the time of our affliction there was a stillness in the air which I had never before witnessed, while the falling leaves gave to surrounding nature the aspect of mourning. Very frequently since have I thought of that stillness, I had almost said silence, which then prevailed; and have been disposed to make some allowance for it in my feelings, until, conversing a few days ago with Mrs. Meade, I found that the impression upon her mind was almost as strong. Conversing with her husband at that time, she remarked: 'How delightful the

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weather would be, so calm and still, if there were no sickness.' There was a melancholy pleasure in seeing vegetation depart with human life. How affecting is the comparison of the prophet, 'We all do fade as the leaf.' Is not the autumn leaf a striking emblem of our present state? It first loses its color, and then bending downward, at last quits its trembling hold, and seeks a place upon the earth where to decay. Spring, however, will return to repair the wastes of winter, and clothe again the fields and the wood. 'But man lieth down and riseth not.' 'Until the heavens be no more, he shall not awake, nor be raised out of his sleep.'

"How strangely forgetful are we of that country from whence there is no return. But these sad messengers which come and take the dearest objects of affection! Surely they must remind the Christian that this is not his rest. Surely one who has seen many depart cannot be wholly unprepared for a dying hour.

"Being thus admonished, we should be as soldiers who wait for their discharge; as the laborer who looks for the shadows of the evening, when he shall receive his reward and go to his rest. Have these admonitions, so severe and yet so tender, had their effect upon us? May we not pause (after this lapse of time) and ask ourselves a few serious questions? Could He who loves our souls have sent a more affecting and friendly warning to prepare to meet Him, and to forsake all those things which unfit us for His presence, for the

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society of angels? During the past twelve months has there not been the most favorable time for improving these afflictions we can ever hope to see? And with the improvement already made shall we not probably go into eternity? I confess that at this time, in taking a solemn review of those scenes of distress, of which I was not an indifferent spectator, these questions strike me with unusual force. Far, far have I fallen short in those purposes of devotion which I then formed. But to the praise of divine grace would I say that many meetings have been rendered solemn in consequence of what I experienced in your family; and perhaps souls may rejoice in heaven through that which once seemed the cause of unmingled sorrow. Finally, my dear friend, let us remember that it is the privilege of a Christian, under all circumstances, to be cheerful, and in proportion as true religion takes possession of the soul will every unholy passion, and every restless anxiety, subside.

"That you may enjoy the comforts of the Holy Spirit, which are neither few nor small, is the daily prayer of

"Your affectionate friend,

"C. W. A."

Perhaps the most interesting form in which the close of this period can be presented, will be in extracts from the diary already quoted. It is more full here than usual, and while it throws light upon some of the

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features of Virginia Conventions of that time, and the material of their attendants, it at the same time brings to view, as actors on the occasion, names of historical interest, not, we trust, soon to be forgotten.

"Wednesday, May 9th, 1832. Took the stage from White Post to Winchester, to join my company for the Convention, viz., Mr. Locke, Misses Jackson, Stackhouse, Lee, and Hopkins. Arrived in Alexandria on Friday, the 11th, and took lodgings at Mr. Reed's, whose hospitality I shall remember with pleasure. Rode out on Saturday to the Seminary, and from thence to Arlington, where I dined, and returned to Alexandria in the evening. Heard Mr. Mann on Sunday, and on Monday went to Washington, and called on Mr. Randolph. Visited the Capitol, and a panoramic view of Mexico. In coming out of the Capitol, witnessed an assault made upon a Congressman, Mr. Arnold, with a dirk and pistol.

"On Tuesday night heard Mr. Lemmon, in St. Paul's. Rev. William F. Lee preached the Convention sermon on Wednesday morning. At four o'clock in the afternoon there was a prayer meeting in Christ Church, and I was much pleased with Dr. Milnor, from New York. I was examined on Thursday for admission to orders, in the presence of Bishop Moore, Dr. Bedell, Dr. Henshaw, Mr. Hatch, Mr. Lippitt, and Dr. Keith.

"The prayer meeting in Christ Church on Saturday evening was to me a season of peculiar interest. May

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God in His goodness multiply such scenes in our Church. There was a praying spirit, a deep solemnity. On Sunday morning, May 20th, brothers Adie, Lemmon, Hooker, Hallam, and myself, candidates for orders, held a social prayer meeting at Mr. Reed's, in reference to the solemnities of the day. The Ordination sermon was preached by Dr. Bedell: 'But we preach Christ crucified.' After which the above-mentioned brethren, together with brothers Friend, Moore, and Tyler, and myself, were admitted, by Bishop Moore, to Deacon's orders.

"Bishop Meade preached on Sunday night at St. Paul's, and Bishop Moore made a short valedictory address to the clergy. The close of the Convention was truly solemn and affecting. On Monday morning I attended the six o'clock prayer meeting. Dr. Keith's remarks produced a great effect. None, I am sure, could have been there without resolving to look more constantly and earnestly to God for strength to lead a new life. Tuesday, I returned to Millwood with my company, to whom were added several others. Wednesday, took up my residence with Bishop Meade as his assistant.

"In looking back upon the delightful exercises of the past week, my mind rests with peculiar pleasure upon many seasons in which my spirit was refreshed. In the social prayer meeting on Sunday morning, among the candidates for orders, the Lord seemed to be in our

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midst. Follow with Thy blessing, O Lord, every exertion we shall make in Thy vineyard.

"'O may we ever walk in Him,
And nothing know beside;
Nothing desire, nothing esteem,
But Jesus crucified.'

"O Thou whose strength is made perfect in weakness, make us the objects of Thy love, vessels of mercy through Christ Jesus. Amen and Amen."

This Convention of 1832 was a very remarkable one. The religious interest during the services was strong and decided, and doubtless extended in its influence to the parishes from which the clergy and laity had collected. Dr. Andrews was accustomed to allude to it in after-life, as not only a season, to him, of great refreshing, but as constituting a remarkable exhibition of divine power, especially as seen in its effects upon certain individuals. One of the most striking of these was that of one of the elder clergy, a man of high culture and undoubted personal piety, but whose feelings and prepossessions were very strongly against everything like emotion or excitement in religion. Before, however, he was aware of it, his own heart was taken hold of, and with tears of gratitude he rejoiced like others around him in the manifest evidences of the divine presence and power. Perhaps the Evangelical portion of the Episcopal Church was never better represented than at that Convention. That the youthful

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candidate should have had the teachings and exhortations of such men as Milnor, Bedell, Keith, Henshaw, Meade and Moore, to encourage and strengthen him in his first assumption of ministerial duty, would have been well calculated to induce him to preach their views and adopt their system, supposing him to have been, as yet, undecided. Not less powerful were they to confirm him in those views, as already intelligently and cordially accepted.

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CHAPTER III.

FIRST YEARS OF MINISTRY.

From this time to the removal of Mr. Andrews to Pittsburg, to take charge of a church in that city, his residence was in Clarke county, and his work, for the first two or three years, very largely a missionary one. During a portion of it he was assistant to Bishop Meade, who was then rector of Millwood parish; of course, in the Bishop's absence, for visitation or other purposes, having the responsibility of the pastorship. His larger, and perhaps more important work, however, was beyond the limits of Millwood parish proper. It was to revive the Church in the neighboring counties, and this in a tract of country extending north and south in the valley, from the Potomac to the upper Shenandoah, east, across the Blue Ridge, into the counties of Warren, Fauquier, and Loudoun, and west, across the North Mountain, into those of Hampshire and Hardy. The effort was to help feeble and disorganized parishes; to keep alive the Church where its services had previously been held, as also to encourage new efforts in the way of organization. Services in many of the localities thus ministered to had been started by Bishop Meade,

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and by that devoted servant of God, Benjamin Allen; and the object of the Bishop, as with his youthful assistant, was to encourage and strengthen these weak communities, so as in due time to enable them to become self-supporting. Notices occur in the diary, of services held in different portions of the territory thus indicated, and of associations at which Mr. Andrews was present, manifestly, to his great enjoyment. The reports made to the Convention, moreover, show that there was work in the parish proper by which he was kept busily employed. His marriage to the niece of the Bishop, Miss Sarah W. Page, of Annfield, took place during the first year of his ministry, February, 1832. Mrs. Andrews was possessed of considerable property, a portion of it in slaves. These, in accordance with the wishes of Mr. Andrews, as also of those of Mrs. Page, who pursued the same course with her own slaves, were emancipated, and comfortably sent to Liberia. The residence of Mr. and Mrs. Andrews was with Mrs. Page during the remainder of his connection with Millwood parish, and until his removal to Pittsburg. This brought him in familiar and affectionate association with Mrs. Page, a woman of remarkable Christian character; and its final result was her memoir, prepared a short time after her death, perhaps the first of Mr. Andrews' publications. He was very much impressed by the earnestness and devotion of her Christian life, and not only gave expression to it in the memoir, just

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mentioned, but frequently afterward, in conversational allusion. Her influence upon himself he gratefully recognized, especially as deepening and enlarging his views of Christian and ministerial obligation.

Some few extracts from the record of these first years of his ministry may here be inserted. They show the nature of his work, as also the spirit upon which it was entered.

"Preached my first sermon, Sunday, May 27th, at the Chapel, from Luke xiii, 24. The Bishop read the service. Rode to Berryville, and held a prayer meeting that night with Rev. Charles Page.

"Great God, make me deeply sensible of the solemnity and importance of the office I have assumed. May I discharge it as in Thy fear, to Thy honor and glory, and to the salvation of the souls of men, for Christ's sake.

"Saturday, June 9th. Temperance meeting at White Post, and oration by Dr. Dunbar. The resolutions were offered by myself, supported by Mr. Hugh Nelson. Remarks by Bishop Meade. Forty-one persons in the house subscribed, promising neither to use nor offer to others ardent spirits."

This, although not the first, is one of the earliest of the indications of Mr. Andrews' interest in the Temperance movement. This interest continued without flagging to the close of his life. Twice, during his residence in Shepherdstown, he took part in efforts to have action

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by the county authorities, so as to abate the evils connected with the traffic in ardent spirits. On one of these occasions, in 1852, he met in public discussion several of the leading politicians of the county, who were opposed to such action. And, again, in 1874, he appeared before the judges of the county court, and delivered an argument against granting license for sales of ardent spirits, which had the effect which he desired. The last months of his life found his community, temporarily at least, free from many of the worst abuses of this traffic, however it may be in the future. Amidst the absorbing interest, moreover, of ecclesiastical matters, during these last few months of his life, connected with the result of the General Convention, and his preparations for action upon it in the coming Diocesan Council, this temperance movement received his attention in another direction. It was his intention and object to bring it in some form before the Council of the diocese. "His last effort," to quote from a letter of one of his family, "was to have our diocese take some active stand in its behalf, as the Church of England had done. Several weeks before the meeting of the Council he wrote to Bishop Johns, and referring to the course which the Archbishop of Canterbury had taken in regard to Temperance, he requested him to call special attention to it in his annual address. He intended asking for a special committee to be appointed to take that portion of the address into consideration,

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and had prepared an address on the subject to be delivered before the Council." In regard to this, as to some other moral and social evils of a palpable and pressing character, the subject of this sketch was very much as he himself once described Dr. Arnold. "He looks," said he, as the writer once called his attention to the engraving in the Doctor's biography, "he looks as if he would fight evil, whether with the prospect of success or not." Nor did he allow himself to be turned from his object, or to forsake that object, by the extravagances and fanaticism of others. So far as such persons were right, and the result of their efforts good, he was glad to see them put forth; where they were otherwise he diverged from them. But it was not in his nature to sit still and see ruin and disaster come upon families and individuals, and not try, in some mode, to prevent or alleviate it. "I do not," said he, in a conversation a few months before his death, "I do not agree with Bishop Coxe in his Church views, and I think he did very, very wrong in his course with reference to the corrected edition of the Bible of the American Society, in 1851. But when, a few years ago, he came out boldly against certain prevalent social abominations, I was glad to stand by and encourage him. We must not give up a good cause in view of the mistakes or extravagances, or wrong views of some of its defenders."

"July 27. This day I reach the age of twenty-five.

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God grant me grace to preach the gospel to dying sinners. I would here record my thanksgiving for the hopeful conversion of three persons attending the prayer-meeting at White Post. May this be but as a few drops from a mighty shower that shall water our Zion.

"O God, most merciful and gracious, without Thy Spirit all my labors will be in vain. Is it not Thy Word that I preach; and hast Thou not ordained the preaching of the Cross as the great instrument of saving souls! Bless the means which Thou Thyself hast appointed. I would most heartily thank Thee for the little evidence I have that Thy blessing has followed my labors, and pray Thee that though the beginning is small the latter end may greatly increase. Do Thou graciously preserve those whom we hope Thou hast recently brought into Thy fold. Make them ornaments in Thy Church upon earth, and saints at last in the Church above. Grant this in the name and for the sake of Thy well-beloved Son, who only is my hope, whom may I have for my portion in the ministry, in prosperity and in affliction, in life and in death; and during a vast eternity may it be my happy employment to sing His praise, and rejoice in His love. Overrule the commotions of this wicked and unhappy world for the establishment of the Redeemer's kingdom. O, my Lord, when shall that reign of righteousness come which Thou hast promised? When shall we behold

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the triumph of the Cross? O, let Thy kingdom come, and Thy will be done, for Jesus Christ's sake. Amen."

The following entry has its interest, as the first notice of his preaching at a locality with which, in after-years, he was so long identified.

"Preached three times on Sunday, in Charlestown, and on Monday rode ten miles with Mr. Jones, to Shepherdstown. Staid at Mr. Edmund I. Lee's. Preached four times, and returned on Tuesday."

One other entry will give some idea of the associations of that period.

"On Friday night staid at Mr. Edward Colston's, and on Saturday morning commenced the Association in Martinsburg. At night, preached from John i, 17. At Hedge's Chapel fourteen united with the Church, and seven at Martinsburg. On Monday I preached at Mill Creek, and held prayer-meeting the same night at Mr. Henshaw's, where the Spirit of the Lord seemed to attend us. Lectured on Tuesday night at Winchester. On Saturday and Sunday preached at Wickliffe. Held a meeting on Sunday evening with brother William Jackson, upon the mountain, returning that night to Judge Parker's. Lectured in Winchester on Tuesday, and held a meeting on Wednesday night for the candidates for confirmation, and for the communicants of the Church. Thursday night I preached, and on Friday morning commenced the Association. Present, the Bishop, Messrs. Jones, Johnson, and William M. Jackson, and the Rector.

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Here, also, by the good hand of God upon us, we seemed to be able to persuade sinners to embrace the Saviour. On Sunday nearly thirty were confirmed. The same day I rode out to Middleton and preached. In the evening returned to Vaucluse, and held a social meeting with a few who had assembled to meet me there.

"After the meeting was over, the family not having returned from Winchester, I walked to the place where were buried the remains of the dear children once under my care. Eight months ago these dear ones were in all the vigor of health and beauty. And now the grass is waving over their graves, as it will fifty years hence. Grant, O Thou Friend of the afflicted, that the sorrows and troubles of this mortal life may wean me from its unsatisfying enjoyments. Oh, that my affections were all centred upon Thee; and that I were willing to look for my happiness in that heavenly world, with those dear departed friends, who, through much tribulation, have entered into Thy kingdom."

Other entries, with the report of duties to the Diocesan Convention, show the peculiar character of his work during these first years of his ministry. He speaks of himself as an assistant of Bishop Meade, and doubtless a portion of his work was in the parish proper of which the Bishop then had charge. But, as already mentioned, it seems to have been more predominantly an assistantship with reference to that broader field of

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labor to which the Bishop's energies were then, and had been, while only a presbyter, so largely devoted—the mission work of reviving and reorganizing previously existing parishes, holding religious services, interesting, encouraging, and inducing the people to attempt reorganization. This had been peculiarly the work of Bishop Meade and his colleagues, the McGuires, Norris, Wilmer, and Lemmon, in other parts of the Diocese, immediately preceding and following the election of Bishop Moore, receiving a peculiar impulse from the influence and preaching of the latter, during the twenty years preceding the date of Mr. Andrews' ordination. But there was still much to be done in these respects; and Mr. Andrews' association with the chief worker, as also his own tastes and feelings, thoroughly enlisted him in the effort for its accomplishment. The distances from point to point, to be made in the given times, involved an amount of labor by no means trifling. It was work, however, which he keenly enjoyed, and to which he always recurred in after-life with feelings of pleasure.

The connection thus mentioned and the duties involved were maintained until the departure of Bishop Meade, in 1835, to assume the rectorship of Christ Church, Norfolk. Soon after this Mr. Andrews became the General Agent of the Virginia Colonization Society. His interest in this Society had been called forth in view of its promising the solution of a great problem

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pressing upon many of the slaveholders of that day—that of freeing their slaves in such manner as not to leave them in quite as bad, if not in a worse condition, morally and socially, as freemen, than in their previous state of slavery. This difficulty, a purely imaginary one in the estimation of many not familiar with the African, but which in certain localities, during the last twelve years, has proved itself terribly real, the colonization effort promised to meet. Mr. Andrews, with many leading men from all sections, expected much from its operations. The slaves of Mrs. Page, as also those of Mrs. Andrews by inheritance, had, through the agency of this Society, been comfortably settled in Africa. Mr. Andrews, in view of his interest in its objects, as of his expectations of its success, was induced to accept this official position, and thus strive for its advancement. His appointment in January, 1836, extending to the close of 1837, made it his duty to visit churches and congregations, presenting the objects and claims of the Society; to make appeals to individuals for aid, as also to give and seek information with reference to emigrants, and to superintend their embarkation. These duties, while particularly given to the State of Virginia, took him also to other portions of the United States; and it was, perhaps, during the two or more years' travel of this agency that he acquired a great deal of his information as to the material of the Episcopal ministry in this country.

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This during the last fifteen or twenty years of his life was very remarkable. The writer, one rainy day which had broken up an intended Association, was with him in his study at Shepherdstown, when some reference was made to the Ecclesiastical Almanac. Turning to the place referred to, he read the name of the clergyman, the subject of inquiry, and followed it by a brief sketch, personal and ecclesiastical, of his position and previous course. Then turning back to the beginning of the list, he began with the first name, and went through, telling something of nearly every one as his name was read. Some of these items were highly commendatory, some very sad, and some exceedingly amusing. "——, D.D.," was the brief account of one. "He started a female seminary out in the West, and got it incorporated, so that it could confer degrees. But it expired in the effort of making him a Doctor of Divinity, and he immediately started off to England to air his title. He left his card, '——, D.D.,' three or four inches square, at my lodgings in London." Much, doubtless, of such information was the accumulation of later years, and some also, no doubt, from his earlier association with Bishop Meade. But no small portion of it was gathered in the performance of these duties of his agency. These, as we have seen, extended over the work of two years. He was elected in January, 1836, offering resolutions and making a speech at that meeting. He read the annual report in 1837, was thanked for his services, and it was

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recommended that, if practicable, the continuance of his valuable services should be secured. He again read the report in 1838, but it was as Rev. C. W. Andrews, late Agent of the Society. His special work during this time did not prevent his preaching on many occasions. This he often did; his agency, indeed, often giving opportunities for so doing, not only in accordance with his own desires, but to the aid of brother clergymen. His place of residence seems to have been, as before his assumption of this agency, at Annfield, Mrs. Page's, in Clarke County. Here he resided from the time of his marriage until his removal to Pittsburg.

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CHAPTER IV.

PITTSBURG AND EASTERN TOUR.

The removal to Pittsburg took place during the year 1838. A new congregation had just been organized, or was in process of organization, and Mr. Andrews was invited to be its first pastor. This invitation was accepted, and he entered upon his duties at the time just mentioned. Services, at first, were held in a lecture room or hall, temporarily secured for the purpose, until the church building could be completed. This was accomplished in due time, and the congregation thus fully and comfortably organized. Mr. Andrews' short ministry was a successful and pleasant one. The congregation worked harmoniously with its pastor, and prospered under his administration. Its general condition when he left it was one of healthy improvement, and its growth had been encouraging. A resident of Pittsburg of that date, but a member of a different congregation, speaks of his impressions of Mr. Andrews, as derived from a casual acquaintanceship and the occasional hearing of his preaching. His appearance was that of one of delicate health, of deep seriousness and earnestness; so much so as to call forth

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the sneering insinuation of one of a different type of churchmanship, that it was Puritan sanctimoniousness. His preaching was earnest and solemn; and taken in connection with his appearance of delicate health, was, at times, very impressive. No mention is made by this informant of little peculiarities in reading the service and preaching, which sometimes in later years interfered with their full effect. These, indeed, in his pastoral ministrations to his own people in Shepherdstown, were much less noticeable than elsewhere. Like many other pastors, Dr. Andrews was only fully at home, and fully himself, in his own pulpit. And those who heard him most frequently were best satisfied with his ministrations. But, however this may be, we give the impressions of our informant as they were communicated. Those impressions, in substance, are, that his work in Pittsburg was not only acceptable and faithfully earnest, but a successful one.

This condition of things, agreeable alike to congregation and pastor, was, by the health of the latter, suddenly brought to a close. Weakness of the lungs, which seems to have been his trouble during college life, so as to induce him to leave before the termination of the course, and go to a more southern climate, which seems, also, to have troubled him in Virginia, again made its appearance in Pittsburg. Whether aggravated by the climate of that locality, or from whatever cause, its indications became so serious that he deter-

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mined, in the spring of 1841, to resign his charge and go abroad. Bishop Meade, about the same time, and from the same cause, ill-health, was making preparations for a journey across the Atlantic. He and Mr. Andrews thus arranged to go together, leaving Boston on the first of June, 1841, and having for a fellow-traveler Bishop Doane, of New Jersey. After their arrival in England, Bishop Meade and Mr. Andrews separated; the latter, by medical advice, continued his journey to the East, visiting Egypt, Syria, and returning through Greece. The effect of this tour—change of climate, of occupation to the mind for the time being, so far as regarded his health—was exceedingly beneficial. From this time his general condition of health was quite good. His own opinion, and consequent advice to others, was, that the same beneficial results, without such expenditure of time and money, might have been attained by horseback journeyings in the mountains of Virginia and North Carolina. The pleasure of the tour, in view of the Scriptural and historical associations connected with the country passed over, was, of course, something additional. Of this he had no slight appreciation; for underneath his practical judgment and strong common sense there was a vein of sentiment of which many of his acquaintances had no suspicion.

One peculiar benefit from this tour, in the way of fitting Mr. Andrews for his future work in the Church,

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was that arising from his personal observation of the actual condition of the Eastern Churches and communities, and his judgment therefrom as to their spiritual prospects, the expediency and the propriety of different forms of missionary operation having in view their religious welfare. The inter-ecclesiastical system, then the favorite one in the Episcopal Church, the effort in which was to recognize these Eastern organizations, and work mainly through their machinery and officialism to revive them, or to induce them to revive themselves, he became satisfied was a great practical blunder, if not something worse; a sacrifice, at times, of essential truth, and he therefore set himself against it. One form in which he gave expression to this opinion was in connection with the Greek mission. It was probably the first expression of doubt or disapproval uttered in connection with that work. And those who are old enough to remember the golden opinions, in all directions, from travelers and visitors, American and English, as to the beneficial effects of the mission school, can appreciate the real courage involved in the published expression of a judgment different and opposite. But that judgment was the conscientious conviction of an intelligent observer, in reference to a matter not of personal but of general interest, the proper mode of conducting missionary operations. Mr. Andrews visited Athens, and as the result of his observations on the spot, became satisfied that, whatever its

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immediate benefits, educational or social, the Mission was carried on upon a wrong principle, and that, permanently, but little of religious benefit could be anticipated from it. His strongest objection was to the feature which placed the pastoral supervision of the pupils with the priests of the Greek Church. These objections he felt constrained, from time to time, to place before the Church, the last discussion of them taking place in the Board of Missions, at the General Convention of 1859, with Dr. Andrews and Bishop De Lancey on one side, Mr. Dennison and Bishop Stevens on the other. The writer listened to this discussion rather with the hope that it would prove Dr. Andrews had been unnecessarily strict in his position. Its result convinced him that the matter was much more serious than he had supposed, that the defendants had not met the worst of the difficulties. As to this whole subject, the following opinion of the historian of the Byzantine Empire, and of the Greek Revolution, better qualified, perhaps, to give one than any man of this century, will show that Dr. Andrews was more nearly correct in his judgment, as to the anticipated results of that kind of missionary operation, than he received credit for at the time.

"More learning," says Finlay, "existed among the modern Greek laity under the Ottoman rule than is generally supposed. This state of education explains the failure of the missionaries sent from Europe and

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America to improve the religious ideas of the Greeks. In theological learning these missionaries were always inferior to many of the Greek clergy; in classical knowledge they were as much inferior to many lay teachers. During the period of destitution which succeeded the cessation of hostilities with the Turks, they were welcomed as teachers of elementary schools, and they were popular for a time because they gave both instruction and books gratis; but in order to make their schools of any use they were obliged to employ Greeks as their teachers. Differences arose between the missionaries themselves, and between the missionaries and their schoolmasters. The clergy, taking advantage of these disputes to recover their authority" (which had been greatly impaired by the unpatriotic sympathy, during the Revolution, of the higher clergy with the Turks rather than with their own struggling people), "succeeded in *closing the schools of all the missionaries who did not allow the Greek priesthood to control the religious instruction of the pupils. The principle that the religious instruction of the children of orthodox parents can only be directed by the orthodox, has been adopted by the Government since* 1843, *and has been applied to missionary schools even more stringently than had been done formerly.* As might have been expected, religious bigotry has received a stronger impulse than religious education."

The impressions of this tour, as to men and places,

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were given, from time to time, as it went on, through the columns of the *Episcopal Recorder*, in the form of correspondence, this correspondence being copied in one or two other Church papers. Our limits admit of only a few extracts. It was in connection with this correspondence that Dr. Sparrow was led to express his high appreciation of Mr. Andrews' theological soundness and ability. On one or two occasions after his return, he gave familiar lectures, largely extemporaneous as to language, in regard to the countries passed over; of one of these the writer was a hearer, at the Virginia Seminary, in the spring of 1842. One deeply interesting statement in reference to this tour was made by Dr. Meredith (so soon to follow), at the funeral of Dr. Andrews—his efforts, as it went on, for the spiritual benefit of individuals with whom he was brought in contact. The reader will recall the same characteristic at an earlier period, when a youth on board of the packet, the only witness in a godless crew, for his Master, and of his efforts under the circumstances. During a part of the tour, over portions of the Desert and Palestine, he had for his companion a German missionary; and in one of the letters following we have the account of their approach to Jerusalem, and the feelings with which they entered it. One little incident, illustrative of the quality of eastern Christianity, he made allusion to many years afterward. "Our attendant," said he, "one morning became very much

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enraged with a camel, and abused him in such a tone and manner, that, although it was in Arabic, I was convinced he was swearing. 'Tell me the truth, now,' I said to him; 'were you not cursing that camel?' and he was obliged to confess it." "What is to be done, brother Andrews?" was a question once addressed to him by a brother clergyman, in reference to some perplexing issue of Church politics, which had just made its appearance; "what is to be done?" "When I was in the East," was his reply, "we were once traveling in the desert, and got out of our course. After wandering about for a while, we came to a small oasis, where we found a single Arab, at work. When we got up to him we inquired in regard to the route. 'Allah Akbar, God is great,' was his reply; and with all our questioning, that was everything we could get out of him, so that we had to find the route for ourselves. This fact," said he, "to which the Arab gave utterance, is now what we have to rely upon."

He once mentioned, in the hearing of the writer, an incident illustrative of the risks of travel in Palestine. The party—it would appear to have been a small one, perhaps only Mr. Andrews himself and his attendant—was anxious to hasten movement, so as to reach a town in the route, and find security, for the night, within its walls. But the guide showed a most determined disposition to lag and delay. Expostulations and threats alike proved of no avail. The day wore on, evening

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was approaching, and the probabilities of a night outside of a town, and of the dangers consequent, with every moment, were increasing. The case was desperate, and the remedy, in the shape of the vis a tergo, had to correspond. "I rapped him," said the Doctor, "two or three times over the shoulders with my cane, and he sprang forward with an exclamation, and an increase of speed that gave me no time to tarry, and we reached, in good time, our place of destination. He was not a genuine Bedouin, or I should have feared to try such an experiment."

Portions of the correspondence of this tour are inserted just here, not only in view of its intrinsic interest, but as throwing light upon the character of the writer. As already mentioned, the substance of much of this was published at the time. But for our limits we should give longer extracts, and upon other topics. As specimens, those here selected will have their value.

"SUMMIT OF PYRAMID OF CHEOPS,
November 30th, 1841.

"MY DEAR WIFE:—

"I have never before addressed you from so elevated a position, or one from which I felt less elevated. There is, perhaps, no spot on earth where man finds less to excite pride than here. The names and memories of those who erected this pile are as completely obliterated as if they had never existed. This could not even per-

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petuate the purpose of the erection; and even the wisdom of successive ages has been taxed to ascertain it. Was it for a tomb worthy of the fabled magnificence of Osymandias and Sesostris? Was it the result of a mysterious apprehension of futury connected with the doctrine of the metempsychosis? Was it for astronomical purposes, as some have inferred from the fact that the passages leading to the centres of all the Pyramids are so directed as to command a view of the North Star? Or was it to contain the ashes of a beast, which is equally probable, as those who erected it with a peculiar sensibility to divine honors yet awarded them to the brute creation! Whatever may have been their object, I can (from the end of the earth) add my testimony that their magnificence justifies all that has been said or sung respecting them. They are characterized by vastness and extreme simplicity, and this fills the mind with solemnity and wonder. Their origin is lost in antiquity. Probably they extend nearer to the beginning of time than any other work of man, and probably they will remain to witness the scenes which shall be enacted when it shall be declared that time shall be no longer; and thus they come nearer to connecting one with eternity than any other material thing.

"I can count thirteen Pyramids, and see the Nile and its rich valley to a vast extent. Grand Cairo, at ten miles distance, with its innumerable mosques and minarets, and the vast Lybian desert (upon the edge of which

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the Pyramid is erected), with its red sands drifted like the snow into wild and shapeless tumuli.

"Are these the works of man, who is of yesterday and crushed before the moth? What, then, is the Infinite God?"

"CAIRO, December 3d.

"When I addressed you last I was five hundred feet in the air, upon the apex of more than seventy million cubic feet of rock raised by the hand of man on the verge of a boundless waste. Now I am in an obscure street of a crowded city. I continue more unwell, and in more and more doubt about what I shall do. Your next letter, I hope, will enable me to determine something. I find, as yet, no one to divide the expense of going up the river, and cannot go without, unless I can find a small boat. I am sorry this must go off before your next letters are received, so that you may be kept in suspense about my movements one or two weeks longer."

"December 4th.

"My letter must go to-morrow. I feel in better health and spirits to-day. I have also a better prospect of getting up the river, if I should determine to go, which I shall not until I get your next letter, which I expect in three days. I have visited the Coptic Patriarch and the Greek Convent. You will see some account of it in the *Recorder*."

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"December 5th.

"Or rather 6th, for I find I am one day too fast. I feel great reluctance in sending off this letter, for it is so unsatisfactory. However, I am better in health, and while I finish this an Arab is waiting for me to ride into the desert upon his donkey, for the pure air. Tell my precious little A. that I have bought her a pair of Turkish shoes, very nice. Tell B. that I am collecting a fine parcel of stories for him; that he must be a good boy, and read his Testament to you every day. And may God bless you, my beloved wife.

"Your faithful husband,

"C. W. ANDREWS.

"I have pretty good company here, in the missionaries and Mr. Gliddon, our Consul, who is a religious man. But my fits of home-sickness sometimes surpass all my other complaints. Farewell. Adieu."

"DESERT OF ARABIA, BETWEEN CAIRO AND EL ARISH,
Sunday night, February 13th, 1842.

"MY DEAR WIFE:—

"This I commence for you with the expectation of being myself the bearer of it. Last night we encamped at this place, and have rested this day, according to the commandment, our English friends according with the arrangement with apparent pleasure. At eleven o'clock all assembled in our tent. The Rev. Mr. Woodyear read the

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service, and I preached, our two Mussulman servants, who understood English, the one reading with Mr. De Gray, the other with me. Our Bedouins amused themselves in the morning by practicing with their arms; but afterward, most of them falling asleep upon the sand, we had the perfect stillness of the desert while performing divine service. The day was beautiful, the air pure and balmy, and the scenery, to me, most singular. It consisted not of a plain, as I anticipated, but of valleys and small mountains of the purest sand, formed by the winds into the most strange and beautiful drifts. But for the condition of the atmosphere, which was mild, all things had the appearance of deep winter, and the sun shining upon a thousand snow-clad hills. I thought I had never seen anything so beautiful. But if compelled to remain here for another four and twenty hours, I can easily conceive that nothing would appear to me so dreary and destitute. I have reason to thank God for greatly improved health since I left Cairo, where it had suffered much after my return from Upper Egypt. I will write no more, but thank God for all His mercies, and beseech Him to crown them with the blessing of my safe return to you, whom I hope, through His grace, to find in health.

"Your ever affectionate and anxious husband,

"C. W. ANDREWS."

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"THE HOLY CITY, February, 23d, 1842.

"Once more I have the privilege of writing you, and this from the most interesting spot, to a Christian minister, on earth. As my journal contains notices of the remainder of my journey hither, which I hope in God to show you and talk over with you, I will come to the time of my entering Jerusalem. After spending a Sunday in the Latin Convent of Rameleh, we left on the morning of Monday, the 21st. As we reached the summit of the mountains, at about one o'clock, there were heavy clouds and some rain, which continued until a short time before we came in sight of the Holy City, when the sun shone clearly from the west. Knowing that we were approaching the first place of observation, the Rev. Messrs. Woodyear, Mileisen, and myself, rode on before the caravan, that we might be more alone. Upon coming in sight of the city we dismounted, and gazed a while in silence. My first prayer upon seeing it rose to heaven, that I might also come at last, with the dear object of my affections, to the New Jerusalem, the type of which lay before my eyes. She, I thought, may be already there, a sad yet pleasing thought—sad when connected with my future life, too much so to be entertained, and I tried to look beyond this and dwell upon the sight of you eternally safe with your sainted mother, within the walls of precious stones, and walking the golden streets. After some time we rode slowly

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toward the city, Mr. Mileisen reading the forty-eighth Psalm. My thoughts were solemn. Subjects of inexpressible interest filled my mind as I approached the walls of the city where my Saviour was crucified. Now my feet stand within the gates of Jerusalem.

"To-day I have visited, in company with one of the missionaries, the Valley of the Son of Hinnom, the Valley of Jehoshaphat, the Garden of Gethsemane, and the Mount of Olives. The place of Calvary is uncertain; but I must have passed near it. I hope for the privilege of conversing often with my family about these places. This afternoon I have attended service in our little chapel on Mount Zion.

"Sunday night, 27th.

"To-day I have had the privilege of preaching upon Mount Zion, to a little congregation of Protestants. The Bishop, 'Alexander,' did me the honor of inviting me to preach, and I could not refuse. The Communion was administered, six Protestant ministers beside the Bishop being present. This afternoon I took a walk to the pool of Siloam, took tea with the Bishop, attended prayers at his house, and afterward took leave of the friends I have made in Jerusalem, with regret, 'ready to depart on the morrow.' I do rejoice in the prospect of commencing now my journey home. O, that God may take care of me by the way; for I feel that many dangers are to be encountered. Farewell, my beloved

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and ever precious wife. May God forever be your portion."

"JERUSALEM, February 25th, 1842.

"*Editor of Episcopal Recorder:*—

"REV. AND DEAR BROTHER:—

"On the evening of the 8th instant I left Grand Cairo, having for companions the Rev. Mr. W. and the Hon. Mr. De G., of England, and two German missionaries from Abyssinia, going to receive ordination at the hands of their own bishop. We had a caravan of twenty camels, twelve Bedouin Arabs, and five servants, with tents, water, and provisions for a journey of fourteen days. But a few hours from the city we passed the ruins of Heliopolis, the ancient On, where superstition still shows the tree under which Mary rested with the infant Jesus, when she fled into Egypt from the persecution of Herod. There is a beautiful obelisk, which, with the exception of Cleopatra's needle, at Alexandria, is the only one now standing in Lower Egypt. By Saturday evening we had reached the centre of the desert. We pitched our tents in good time, and there rested the seventh day, according to the commandment. Our encampment was in a place of wild and singular beauty. The pure sand, winnowed by the winds of a thousand years, was driven into innumerable and shapeless drifts, rising, in some places, to lofty hills, with cones of the most fantastic forms.

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The reflection of the sun's rays, as from so many snow-clad hills, gave to the scene the desolate appearance of winter, contrasting strangely with the heat of the atmosphere.

In the morning our Bedouins were practicing with their fire-arms, but after a time falling asleep upon the sand, they left us to enjoy the perfect stillness of the desert for divine service. Never did the resting of this holy day seem more delightful. Our situation tended to exclude worldly thoughts, and we found little to distract our attention while we raised to heaven the sounds of prayer and praise, in wilds where they had, probably, never been heard before; and while we meditated upon the rest of that blessed land which the true Israelites shall enter, after they have passed the wilderness of this world.

It was pleasing to see our Mohammedan Effendi (who had learned the English language in the English mission-school of Cairo) joining in the service, and discovering much sensibility to the truths of Christianity.

From this place, for three days' journey eastward, we might have traced our path by the skeletons of camels and horses which perished in Ibrahim Pasha's disastrous retreat from Syria. On the tenth day of our journey we entered Palestine, and the same day pitched our tents under the walls of Gaza. In the morning we surveyed the town. Few Eastern cities have suffered so much as this, from the fact of its lying in the route

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of invading armies between Egypt and Syria. She has often lost her gates since Samson carried them away; is at this time quite destitute, being, also, nearly without walls. In the remnants of various styles of architecture her different masters are still discovered.

Having a letter to the Bey, we paid our respects to him, and had the honor of pipes and coffee; after which we ascended to an eminence for a better view of the adjacent country. The oranges were at maturity in the open gardens. The palm, the olive, and the Indian fig, gave a richness and beauty to the appearance of nature which I had never before seen. The effect was heightened by contrasting this with the nearer view of the fragments of buildings, and dilapidated arches. It was easy to conceive that this should once have been "the glory of all lands."

From Gaza we pursued our journey to Rameleh, the ancient Arimathea. Through this whole region we could but remark the extreme sparseness of the population. A few miserable Arabs with their flocks were the only occupants of a rich, extensive and beautiful country. And where are the many thousands of Simeon and Dan to whom this fruitful region was assigned? Alas, not one of their descendants is here to be found! Prophecy is fulfilled. The country without an inhabitant sits solitary. But is it not kept so by Providence, waiting for its own people? They are, indeed, long absent. Now, in the eighteenth century of

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their dispersion, they wander in inhospitable climes, from the frozen deserts of Siberia to the sands beyond Timbuctoo. They weep by rivers unknown to song. The same power that scattered them in wrath can gather them in mercy. And, as the terrible punishment which they suffered in Babylon for idolatry has preserved their posterity from that sin until this day, may it not be hoped that their present captive dispersion will, at length, be seen by them in its true light, and be the means of preserving them from the greater sin of rejecting Christ to the end of the world!

The serious traveler who goes to see the country in which they were once so blessed of God, now so nearly solitary, asks whether it be not intentionally so kept, as the father keeps the inheritance of the child whom he has under correction."

"HARBOR OF ALEXANDRIA,
"March 13th, 1842.

"Since writing last I have encountered many dangers, and was never, I think, in my life so thankful for an opportunity to write to you in health and safety. Traveling, as I had found, had become very unsafe in Syria. Dr. McGowan, the English physician, and Mr. Nicolayson, the missionary, were to go with me to Joppa, about forty miles on the seacoast. But the Doctor was attacked by robbers and shot at, in a ride of half an hour from Jerusalem, on Saturday. This

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detained him and Mr. N., and I was, therefore, left alone. I, however, sent to the Pasha and procured two soldiers, who, together with the Janizary of the English Consul, accompanied me to Joppa that day, a journey which usually occupies two days. At that place I was to have had two soldiers to Beyroot; but one of them, who was to have overtaken me, never appeared. A violent wind and rain came on. I was on horseback, also my servant and Janizary, and two muleteers. We had none of us any shelter; but a remarkable coat, which I got in Jerusalem, and which I hope to show you, kept me dry. That night I slept in a strong stone house upon the very brink of the Mediterranean. The noise of the winds and waves was fearful. It was an awful night on the Mediterranean. The next day we rode along and saw its waves breaking, in all their majesty, upon the shores. I dismounted, and walked upon the beach, contemplating first the grandeur of the scene, then gathering shells for my children, and having the most delightful thoughts of them. In the afternoon, having been joined by a Turkish officer and his suite, we attempted to cross a river at its junction with the sea. Some got over at the hazard of their lives. The greater part had to go almost two hours up the stream, when, with much difficulty, they crossed. That night we were obliged to sleep at the open tent of a Bedouin, where we were surrounded by cattle and dogs. By much diligence, I arrived in Beyroot on Sunday

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morning, in time for divine service, passing the day before in sight of a battle between the Maronites and Druses.

"At Beyroot I had much delightful intercourse with the missionaries, and got off to the packet for Alexandria in a small boat, through a rough sea, at nine o'clock at night, and not without danger. Wednesday, Thursday, and Friday, I was prostrated with sea-sickness. But on Saturday I was roused by the information from the captain that there was a fearful gale of wind, and that it was increasing. The small vessel, lightly built, and already sixteen years old, seemed ready to go to pieces; and the prospects for the night were such as awakened all my fears. These prospects grew darker, and the anxiety of the captain, and others on board accustomed to the sea, showed that the danger was real. Then, for the first time since I left you, the thought of seeing you no more was realized. That you might die before I returned I had often feared, but had never realized the idea of dying myself, there being a general impression on my mind that I should return, though from the state of my health I had doubted whether I should live long. But then it was different. And your bereavement came before me in a manner never before felt or realized. This, it seemed, in addition to all your past anxiety, would be too much for your feeble frame; and I cried unto God that He would not 'break the bruised reed.' I prayed that should it

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be the divine will that we should not meet again in this world, I might yet arrive at this place, and write you on so solemn a subject, and say what His own Spirit might suggest for your strength and comfort. And here I am, so writing, in answer to prayer, for which I offer up frequent thanksgiving, and trust ever to be mindful of great mercies received.

"The storm increased in violence for a time, and often it seemed as if the vessel would be overwhelmed. I reached the deck, and saw the sea at its height. Our preservation seems a constant miracle, though I know that others have escaped with life from as dangerous circumstances, and probably worse. I was truly thankful for such a cessation from sea-sickness as gave me full exercise of my mind for prayer and meditation. So I mostly spent the day, and was thankful to God for the needful discipline, whatever might be His gracious will. As night came on the storm did not increase, but rather abated; and although there were alarms through the night, in the morning there was a decided change for the better. In the afternoon of the next day we saw land, and came into the harbor of Alexandria before night, where, of God's infinite mercy, I now am. I receive my life, and you and my children, as new gifts from His hand. So I receive them, and may I ever retain a lively remembrance of the wonders of the deep which God hath showed me."

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"ALEXANDRIA, March 15th, 1842.

"Yesterday, after I had landed and was fairly fixed in quarantine, your letter, of the 7th of December, which had gone to Cairo, and returned during my absence, was received. It was the greatest comfort to me that you can conceive. Composed just as I wished, and giving good accounts—the most favorable received since I left home—of your health and happiness. To know that you are happy, always makes me so. But I cannot be happy when I fear that anything troubles you. I look back with wonder and praise upon all the mercies which we have received at the Lord's hand since we parted. All encourage me to commit everything to Him for the future; although I am not unmindful of the change which may have taken place since the date of your last, or which may take place between this and the time of our anticipated meeting.

"Having completed some letters to Jerusalem and Beyroot, I propose now to commence your mother's memoir, for publication in London, or rather to continue it, for I commenced it at Thebes. Should it be completed in time, it will not interfere with another memoir to be published at home, to contain certain extracts from her papers. I hope to leave here in the Oriental, on the 24th, for England. I am now shut up, and guarded like a criminal, lest I should give the plague to the people of Alexandria, who have it already,

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and there was no plague in Beyroot from whence I came. I cannot send out a note but it must be taken with two pairs of tongs and smoked until it is almost black, so absurd are the quarantine regulations."

"March 17th.

"While busily engaged to-day on your mother's memoir, five sheets were sent to me from you, all so delightful and excellent, so much better in many respects than any before received. These did me good, and are still held so precious that I should regret having no need to answer them, if anything prevented my immediate departure. But this will bring me to your presence and embrace, the loss of which, for so long a time, has been a greater trouble than any, and, as I often think, than all I have endured in my life.

"Farewell, I trust a short farewell.

"C. W. ANDREWS."

The Memoir alluded to in these letters, that of Mrs. Page, was published within the next twelve months. Soon after the date of the last, he started homeward, and the anticipations expressed in it were happily realized. In a few months its writer, with improved health, was restored to his family, to enter upon a new and wider sphere of duty and responsibility.

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CHAPTER V.

PASTORATE OF SHEPHERDSTOWN.

Soon after the return of Mr. Andrews from this tour he was invited to take charge of the Church in Shepherdstown, the field of his pastoral care and labor for the next thirty-three years, to the close of his life. This parish, like the one in Pittsburg, by a remarkable coincidence, "St. Andrew's," bore the name of its rector. Here, in the work of the pastorate, he found immediate and grateful employment. Such employment, however, was not confined to the limits of parochial interests and duties. The peculiar circumstances of the times, the exciting issues of a pending controversy, then at its height, that of Tractarianism, the spread of error and false doctrine, made their demand upon his attention, a demand to which there was a conscientious response. From this date, it may be said, his influence in the general affairs of the diocese, as of those of the whole Church, became more apparent, and went on to increase. That influence, whether as a prominent member of the Convention, as trustee of the Diocesan seminary, as official of the Evangelical Knowledge Society, as delegate to the

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General Convention, as advocate of Colonization and Temperance, ever had in view two general objects: the upholding and advancement of Evangelical Christianity, and the advancement, as subsidiary to this, of the moral and social welfare of his fellow-men. Without, however, going, just here, into this subject, we may add, that such interest felt or exhibited in things that were far off did not destroy it in those that were near. He thoroughly identified himself with the Shepherdstown congregation and community. The number of services were gradually increased; these being varied by associations held in connection with clergymen from neighboring parishes. The congregation, although not capable, through want of material, of large increase, was, until the beginning of the civil troubles of 1861, in a healthy and prosperous condition. During this interval a comfortable parsonage and lot were secured, and a new stone church and lecture-room erected. The old church was, on certain conditions, transferred to a colored congregation. Dr. Andrews' interest in the members of his community was very remarkably a personal one, having to do with individuals in social and business, as well as pastoral, relations. "There is scarcely a boy or negro of Shepherdstown who has not some memento of him; something that he has given them by which they will affectionately bear him in remembrance." This was the remark of a gentleman of the place, on the afternoon of his burial, and just as the sad company around

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his grave commenced dispersing. Whatever his interest in more general matters, he never lost it in his parish. That interest, moreover, was predominantly a spiritual one—pastoral—had reference to the welfare and care of souls. This part of his work lay nearest his heart. All effort having in view the immediate spiritual interests of his people, as of those in neighboring parishes, received his encouragement and hearty co-operation. Whatever the pressure of work or duty from other things, a distinct call here had its immediate response; in any indication of a work of the Spirit of God going on upon the hearts of men, it was his earnest desire and pleasure to co-operate. The writer was intimately associated with him during a part of this time, perhaps the busiest of his life, from 1848, the year after the formation of the Evangelical Knowledge Society, until 1861, the year in which his official connection with it was brought to a close. His duties as General Agent, and Editor of the *Parish Visitor*, during this interval, made heavy demands upon his time and energies. But never to such a degree as to interfere with the kind of effort already mentioned, that having reference to the spiritual welfare of congregations and individuals. He was prompt, here, as to indications among his own people, ready in response to calls from other parishes. So was it, also, in other cases, and under different circumstances; at the Diocesan conventions, at the annual meetings of the Evangelical societies, and on occasions

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of convocation. The prayer-meetings for special divine blessing upon what was going on, was a part in which he always felt the deepest interest. At the Diocesan Convention, for instance, he ever was in his place, in the board of trustees, on important committees, or in debate, when matters of interest were under discussion. But he was even more certainly in the morning prayer-meeting, at the missionary meeting, and in every special effort having to do directly with men's spiritual nature. Other matters had their importance for the time. These were permanent and abiding. Such feelings and convictions, ever present, and controlling his movements elsewhere, had their most effective influence in the relations of pastoral work and intercourse.

It was during the first ten years of his residence at Shepherdstown that the organization took place, of the Valley Convocation. This opened to Dr. Andrews a new sphere of effort and influence. It brought him in new and closer connection with the parishes around, especially with his clerical brethren. This was the first effort of the kind in Virginia, and it may be regarded as the model of most of those in the diocese subsequently coming into existence. It was organized as the result of previous informal conferences at the Convention in Norfolk; some initiatory steps, in the way of a prayer-meeting, and an address from Dr. Henry Johns, taking place, by moonlight, on the deck of the steamer, in the Chesapeake, as the members were re-

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turning homeward. The first actual meeting was held at Shepherdstown, beginning with a prayer-meeting in the parlor of the rectory. The programme of that first meeting, as communicated to the members, and the note preceding it, are so characteristic, and will be of so much interest, not only to the survivors and later members of the Convocation, but to many others, that it is here inserted.

"SHEPHERDSTOWN, May 29th, 1848.

"REV. AND DEAR BROTHER:—

"If I hear nothing from you to the contrary, I shall expect you on Thursday by the cars, and will meet you at our depot of Kerneysville, so that you will be here in time for dinner.

"I shall expect your remaining over Sunday.

"I have thought that addresses, or short and pointed extempore sermons, upon the texts indicated, or similar ones in their order, would, under the circumstances, be best calculated to do good.

"I trust our work will begin, continue, and end in the Lord. Give us your prayers for a blessing.

"C. W. ANDREWS."

"*Order of Exercises at the Convocation in Shepherdstown, June 8th, 9th, and 10th*, 1848.

"THURSDAY—5 o'clock, P. M., meeting of Clergy for Prayer, at Rectory.

"8 o'clock, General Addresses at the Church. Mr. Bryant, on the Spirit in which such Exercises should be Commenced. Mr. Brown, Responsibilities of the Church at this time.

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"FRIDAY—8 A. M., Meeting for Business at the Rectory.
"11 A. M., Convocation Sermon by Dr. Jones.
"4 P. M., Addresses to Christians. Mr Chisholm, 1 Peter ii, 9. Mr. Hoff, Rev. ii, 4, first clause.
"8 P. M., Addresses to Sinners. Mr. Brown, Isa. xxviii, 17, 18. Mr. Walker, Isa. lv, 3. Mr. Wilmer, Acts xxvi, 28.
"SATURDAY MORNING—6 A. M., Meeting of Clergy for Prayer.
11 A. M., Sermon, Mr. Walker."

Of that Convocation, as originally constituted, half are gone. Bryant, the youngest, went first, and almost before his work had fully begun. Chisholm, "lovely and pleasant in his life," a noble martyr to duty in his death, a few years afterward. Dr. Jones, the first presiding officer of the Convocation, was taken some ten years later, and in about the same interval from that time, the subject of our Memoir. There is not space here to speak fully of those earlier days of Convocational effort and enjoyment; of the profit and pleasure of precious seasons of brotherly love and communion in its first meeting, and the many similar ones that followed; of the benefits of the movement, not only to the clergy and parishes of the Valley, but to other portions of the diocese. We speak of it, simply with reference to our specific undertaking, as a new sphere, to Dr. Andrews, of exertion and influence. From the first he was one of its most effective members, certainly, within a few years, more largely shaped its action than any other single member. The fact that the first meeting was held in his parish, and the largely devotional character given by this as a precedent to those that followed, was

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one of no little importance. This part of the Convocation was one in which his influence was peculiarly beneficial. His own sense of the necessity of divine aid, in its services and work, was thus communicated to those associated with him. In those services, especially those of an informal character, prayer-meetings, and short extemporaneous addresses, he was in his peculiar element. It took him back to those first days of his ministry, and, indeed, to the efforts before his ordination, when, with Bishop Meade and others, he went as a lay-missionary over much of the territory afterward occupied by the Convocation, as organized parishes. His most earnest appeals and exhortations were sometimes connected with allusions to those earlier times, and to displays of divine grace in the particular localities. He was always much happier in this mode of speaking than in the delivery of a regular sermon. But, in both, by his people and those who were accustomed to his preaching, he was heard with interest and instruction. His style of preaching to strangers was peculiar; and, as to manner, very unequal. The freshness of the sermon on its delivery depended very much upon the recentness of its preparation; though to this there were exceptions, especially in one particular sermon, "the way of salvation," repeated very frequently during his ministry, and in nearly every instance with saving effect upon some one of his hearers.

Besides, however, the specific work of preaching and

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exhortation, in which Dr. Andrews took his part with others, there were other forms of influence exerted by him in his relation to other members of the Convocation. He had a wider range of acquaintance with Church matters, and was in closer contact of interest with questions of the day, than most of his brethren. He had better opportunities and means of getting information than most of them. He thus became instrumental in the way of imparting this information; increasing, and sometimes creating, an interest in Church matters—enabling men to see, in certain great issues, how to take an intelligent, decided position. Some of his most effective work for the advancement of Evangelical interests was accomplished in this manner. And, at a later period, through his tracts, not only doctrinal, but practical truths and topics were brought to bear upon the neighboring parishes and communities. The Valley Convocation tracts on such topics were mainly, if not entirely, of his composition.

One form of influence upon his younger brethren in the ministry, was through his correspondence. Particularly was this the case with those entering upon a new field of labor, and needing information as to its peculiar condition and circumstances. "You will find this an easy parish to work with," was his remark to the writer, when just entering upon his duties in one of the parishes in his neighborhood. "The people have had such a time with your predecessor, that almost any

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peaceable man will be acceptable." The result, as seen in thirteen years of unbroken harmony and affectionate co-operation, justified the prediction. Mention has already been made of his specific knowledge of our clergy. The same sort of knowledge was often exhibited in regard to communities. Experience, gathered during his agency for the Colonization Society, and, still later, in that for the Evangelical Knowledge Society, had given him a peculiar insight into the condition and circumstances of these communities, especially those in the newly-settled regions of our country. He was thus enabled to recognize the temptations and dangers, in any such locality, to an inexperienced clergymen, the risks of worldly entanglement, if not of thorough secularization; and, in seeing the dangers, to warn against them. His information and advice, in many cases, were of inestimable value. Two instances, within the last few weeks, have been communicated. But they are merely specimens of a large class. One of these was that of a member of the Valley Convocation, who had just changed his field of labor for one in the distant West. A letter was received from Dr. Andrews expressive of his interest and affection. At the same time, he went on to tell him of certain things which, in his new field, he might anticipate; what many would expect of him; what he would find many clergymen actually doing; and what, under the circumstances, might seem to be necessary, and, therefore, justifiable:

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but suggesting that, apart from questions of principle, certain results were involved, which would be almost unavoidable. The letter was gratefully appreciated as an expression of brotherly faithfulness and affection, but regarded as rather unnecessary. Its wisdom, however, and its seasonableness, were very soon recognized; and the advice which it contained was found to be of the highest importance. The same kind of letter, under similar circumstances, to another clergyman, with whom he was on friendly terms, had an immediate effect very different. The recipient was very much offended. But the ultimate effect, in both cases, was the same. Offence was changed into grateful appreciation, as the necessity and value of the suggestions received became manifest; as it was seen that they had been dictated in real kindness as well as wisdom.

From personal correspondence of this period, a few brief characteristic letters are here inserted. Those selected bear most immediately upon his varied forms of effort and activity, and will help to show in what spirit they went on. Their invariable cheerfulness, going out at times into pleasantry, the hopeful way in which they show him taking hold of work, and encountering difficulties, is very remarkable. Very pleasant has it been, in view of this feature, to recall the times and circumstances under which they were written and received.

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"SHEPHERDSTOWN, January 22d, 1849.

"DEAR BROTHER:—

"We made quite an opening at Harper's Ferry yesterday. As a large proportion of our ministers will have to go down the Winchester and Potomac Railroad, I write to ask whether you cannot make some arrangement with said road, by which ministers going on that particular missionary duty may go free. Do see about it, and write Mr. Brown, whose turn it is to go next.

"I will send your books by the first opportunity. No, I will not send them at all. You must come and get them. Brother Wilcoxon will meet you here on next Wednesday night week, or on any alternate Wednesday night thereafter. Your turn to preach at Harper's Ferry will come on the 29th of April, the Sunday after the Convocation.

"Your affectionate brother,

"C. W. ANDREWS."

The allusion in this is to a missionary effort inaugurated in the Convocation, to establish services at Harper's Ferry, each member taking his time in rotation for holding the service. The effort seemed, for some time, to be a successful one; and quite a good church building was erected. Partly, perhaps, through the peculiar changes, social and otherwise, of that community, and partly, doubtless, through administrative mis-

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takes and blunders, after it had passed out of the hands of the Convocation, the undertaking proved a failure. Soldiers occupied the church during the war, and it is now, if standing, in a ruinous condition.

"SHEPHERDSTOWN, April 12th, 1849.

"DEAR BROTHER:—

"Enclosed is $10.00 for Brother Tompkins' Church, which was all I agreed to give, though, if I remember right, the effort was made to get me up to $15.00. Tell him to take this and be thankful, as he has, from all accounts, a much better church than we can afford to worship in here.

"I can exchange with you on Sunday. Your letter having come to hand just as my Bible class went into session, I took the liberty of telling them that you would give them a lecture on Friday night, or sermon, as you might please. I shall look for you on Friday. As I am on a strict diet this year, as to money, I would thank you to tell some of your good people that they must take care of my horse.

"Yours, truly, C. W. ANDREWS.

"Bring something for Christians neglectful of their duty; some word to them that are at ease in Zion."

"SHEPHERDSTOWN, April 27th, 1850.

"DEAR BROTHER:—

"The Committee of the Evangelical Knowledge Society in New York have written to me desiring a

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renewal of the correspondence, commenced a year ago, respecting the salary of the Secretary. But it does not seem to me to be advisable to keep up a separate effort for this specific object. Let the friends of the Society give it a liberal support, and its funds will then be ample for all purposes. You will undertake something for this, I suppose, in your own way, during the year. My suggestion is that you write to the Committee signifying your generous intentions, which will tend to keep them in good heart. Meanwhile, if you should desire to have a public meeting to set forward the case, I will assist you at almost any time.

"As our supralapsarian friends in Carolina are somewhat scandalized at the theological constitution of the Committee, we shall expect the Arminian brethren to be the more liberal. The Committee occupy 22 John Street, next door to the old Society. If this should not break down the middle wall of partition between them, we may at least rejoice in having the antidote in such proximity to the poison.

"I do not see what is now to hinder our great success. Dr. Stone is preparing an inaugural for the Committee, and Bishop Johns' tract will follow immediately. But our friends must have a little patience until the triennial meeting in Cincinnati; which, by the way, I should like to attend, but cannot, on account of expense, unless I should happen to be sent one of the delegates to the General Convention, which it would

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perhaps be presumptuous in me to expect. Please see about a delegate from Middletown, to our Convention, as we shall need all of the right sort we can get, when the vote on the Nineteenth Canon is taken.

"Dudley Tyng preached for me on Sunday night week. He will come, I think, to Charlestown, without doubt, and be a valuable addition to our Convocation. I have not been able to make any list of services for the one coming on at Shepherdstown. There may be some text which you have thought of, or would prefer to make an address from. If so, please inform me, and I will make things suit.

"Very affectionately,

"Your friend and brother,

"C. W. ANDREWS.

"Observing the date of this letter, you will be disposed to ask: *Qui fecit hæc otia tibi?* The Rev. Mr. ——, of Connecticut, 'a Northern man with Southern principles,' is staying here. Brother Tyng will attend the Convocation."

The opportunity thus alluded to was afforded him, of attending the General Convention at Cincinnati. His name appears in the list of delegates; and, with the exception of the interval between 1861 and 1868, when the Diocese of Virginia was not represented, his membership continued, including the last one before his death.

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"SHEPHERDSTOWN, May 10th, 1850.

"Before receiving your letter I had made out the enclosed schedule of our services, to carry to you at Alexandria. Our brother Tyng being a stranger, I have made a little more prominent on that account, but his being here in time is doubtful. Chisholm thinks of going to Portsmouth, and Brown to Kanawha, so these are doubtful. Come, then, prepared for what I have assigned you, and with both the sermons to which you allude, if it is not asking too much. You speak doubtfully of the Convention. My dear brother, you must not fail to be there. There never was a time when all Evangelical men were more urgently needed at all their posts—at home, abroad, by the wayside, in season and out of season. But the ensuing Convention is, it seems to me, likely to be of more consequence to our diocese than any single one ever held in it. None, I am sure, would deplore the triumph of evil, in the defeat of 'the Canon,' more than you."

The Nineteenth Canon spoken of in these two letters, was that of the Diocese of Virginia, upon offences for which discipline must be exercised. It was offered in Norfolk, in 1848, was defeated by the vote of the laity, at Charlottesville, 1849, but reconsidered by motion of a member voting with the majority. It came up at Alexandria in 1850, and after a day's discussion, passed, by a very large majority. The letter was written just before the last Convention in Alexandria.

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"June 29th, 1850.

"MY DEAR BROTHER:—

"So far as the religious part of the Convocation—the best part—went, we had an admirable meeting. All regretted the absence of our dear brother; although we could not and did not doubt, that one blessed with such a clear perception of the nature of delinquency must have had a sufficient excuse.

"Your affectionate friend and brother,

"C. W. A."

The letters following have their peculiar interest in two respects. First, in the touching allusion to the loss of his infant, his last born, and bearing his own name; and secondly, in those to a brother in the ministry, for whom he was endeavoring to find a field of labor. This clerical brother, Rev. Hanson T. Wilcoxson, failed in health a few years after the date of these letters, and was obliged to give up his work; and, after a few years more of weakness and suffering, was called to his rest. His happiest days, during this long season of weakness and depression, were those spent at Shepherdstown, sometimes for a few days, sometimes for several weeks, the welcome and cherished guest of his hospitable brother.

"SHEPHERDSTOWN, September 4th, 1850.

"DEAR BROTHER:—

"Mr. Wilcoxon has been spending a few days with me, and I find he has made up his mind to leave Clear

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Spring at all events. I suggested Hampshire to him, and proposed his joining you and Mr. Tyng in your missionary visitation, to which he agrees. So please inform him of your time of leaving Winchester, and he will join you.

"I have the most entire confidence in his piety, and in his single devotion to the work of the ministry. I should be happy to sit under his instruction, and to have an interest in his prayers.

"Our dear little boy has gone to his eternal resting place in heaven. Last evening we placed him in his little grave, there to await, as to his mortal part, the coming of the Lord. But we have joy of him still, as a happy spirit in the bosom of Christ. You cannot enter into this, and the first dictate of friendship would be the prayer that you might never be able to enter into it. But this might not be a wise prayer—the Lord will provide.

"Your affectionate friend and brother,

"C. W. ANDREWS.

"You will write to brother Wilcoxon, giving him as long a notice as possible. You may find him, at the time, possibly, somewhat depressed at the idea of a change from one discouraging field to another which may prove equally so. If you should find him so, let me commend him to your special consideration and respect. It will be well bestowed, and thankfully received. I believe it is the opinion of all who know the

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circumstances, that there are few ministers among us, very few, who could have effected so much as he has at Clear Spring."

"SHEPHERDSTOWN, September 10th, 1850.

"MY DEAR BROTHER:—

"Have you written to Romney? If you have not, will you write at once? Wilcoxon is here, a most agreeable guest, and making good use of his time. But I see that he is quite uneasy at not being employed.

"I have read your remarks upon the distinction made in the Evangelical Knowledge Society's Tract, between pardon and justification, and think them entirely correct. But they do not conflict, as I can see, with anything contained in the Tract. Justification includes pardon, not only in fact, but in idea. This the Tract does not state in terms, but does not intend to deny. But pardon, though inseparably connected with justification, does not include it in idea. I cannot make this clearer than it is made in the Tract, which contains the concentrated wits of Bishop Johns and Dr. Stone, and comes nearer to a scientific appreciation of what the Bible teaches about justification, than I have elsewhere met with in print.

"It is more clearly understood when viewed in contrast with the Romish teaching, which you will find elaborately spread out in Moehler, the clearest Roman writer I have met with—alas for the rest, if he is the

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clearest! As it lies in the decrees of the Council of Trent, it is doubtful or unscriptural. But Moehler has Germanized it, so that it now has, as seen through him, the German quality of being hard and difficult.

"But if I go into this matter I shall lose the mail, perhaps a half a dozen of them.

"Your affectionate friend,

"C. W. A."

"SHEPHERDSTOWN, October 1st, 1851.

"DEAR BROTHER:—

"I know not whether to promise you to be in Winchester on Sunday, or not. If I come I will preach on the Evangelical Knowledge Society. Have you seen Dr. May's Tract, recently published by the Society, on Evangelical Religion? If you have not, send for fifty, from the first church money you can raise. It is most admirable, and he who cannot perceive this is blind and cannot see afar off; nay, he can scarce be said to see at all. Dr. Creighton can do almost as little injury as any man that Trinity could have found. They strained every nerve to give the Evangelicals King Stork, but were so frightened by the danger of having a king set over themselves, that they gladly came down to King Log.

"If I should not get to the Convocation, you must make my apology for me, viz., that I have to be absent two weeks or more, in attendance upon meetings for the Evangelical Knowledge Society, very shortly.

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"Brother Tyng will not be at home in time, and brother Callaway has gone to Norfolk, and elsewhere, to raise money for his church.

"Yours, very affectionately,

"C. W. ANDREWS."

"SHEPHERDSTOWN, July 14th, 1852.

"MY DEAR BROTHER:—

"Yours of the 10th just received. How glad am I to hear of your improving health. Take care of yourself—double care, triple, quadruple.

"I expect to spend the first Sunday in August in Winchester, sore against my will, having to reach Staunton Wednesday morning. Can you be here on that day? The second Sunday in August, also, I fear I shall be away from home. What shall be done?

"I expect to leave on Tuesday afternoon next, and do not know that I shall be here again before the 10th of August.

"All here are glad to hear from you. I expect the ungallant office will fall to me, of denouncing the Queen of England for vetoing the New Brunswick Maine Liquor Law.

"Do not spend your time at the Springs in writing sermons, but in writing articles for the *Parish Visitor*.

"Your affectionate friend and brother,

"C. W. ANDREWS."

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"SHEPHERDSTOWN, October 3d, 1852.

"DEAR BROTHER:—

"I write on Sunday night, after the labors of the day, and only what I should talk if you were here; and the labor of the pen is not greater than that of the vocal organs would be at this time. The *Parish Visitor* for this month has not yet been edited. It was thought best not to bring it out until after the annual meeting, which takes place on Wednesday. I have had to make two long and very killing speeches, upon the stump, against one of our politicians, who dared us into the field on the Maine Law. We beat him all to pieces, and he retreated, but it took up so much of my time to get ready, that the *Parish Visitor* has been left unprovided for. Now this is to ask that, on the receipt of this, say Monday at four o'clock, you sit down and give us an editorial; something rather in the instructive style, *ad clerum*, without appearing to be so, and address it to 'Dr. Anthon, near St. Mark's Church, New York.' Do this, and do it well, and I will perform any task, in reason, that you can set me at.

"I leave to-morrow, and shall probably be gone ten days. If you wish to write to me, direct to American Sunday School Union, 146 Chestnut street, Philadelphia.

"Your affectionate brother,

"C. W. ANDREWS."

The discussion on the Maine Law, of which this let-

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ter speaks, was one of several, held in Dr. Andrews' neighborhood during this year. The point of discussion, on these occasions, was not so much the particular law alluded to, as the general principle of prohibitory legislation, with reference to the sale of intoxicating liquors. It was a new stage in the Temperance movement; and Dr. Andrews, recognizing not only its expediency, but its propriety, was sanguine as to its ultimate effect. The letter alludes to one of the modes in which his interest in the matter found expression. As he always went into these contests thoroughly prepared, and found opponents who depended greatly upon their skill in speaking to the populace, the matter was very soon decided. One of the most remarkable of those contests, and longest remembered, was that between the lamented Dudley Tyng and a noted public man of that day, of high position, and of marked ability in public discussion. This gentleman, it seems, had announced his intention of demolishing his youthful antagonist. Great was his surprise, and that of his friends, to find the tables turned upon him, in the shape of an overwhelming overthrow. The most striking part of the discussion was a quotation, by Mr. Tyng, from the Laws of Virginia, of a statute which his opponent, as a member of the Legislature, had a part in making, and which condemned his position.

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"SHEPHERDSTOWN, August 17th, 1853.

"REV. AND DEAR BROTHER:—

"Enclosed are ten dollars for you, as Treasurer of the Valley Convocation, for Harper's Ferry, which I find we shall have to help out. I think fifty dollars will be my share and more; will try to make it up by next meeting.

"In your occasional correspondence with the brethren, in the meanwhile, try to get them to the work.

"I have just read over, tacked to, and sent off your 'Dialogue with a Doctor.' It is something novel, and very good. I did not put your initials to it, because I did not know but it might be 'founded on a fact.' I wish *you* had signed it.

"*Item.* I wanted a heading on the same page, for the guidance of dull printers, but there was no space for even the smallest superlineation—that which the paper ruler, with better judgment, left you, was, as usual, reruled and filled to overflowing. No more such heterography to his editorship, if you please.

"Are you going to New York? Try to save enough to spend a week. I think it will cost you nothing there. You will be entitled to a seat with the delegates, and if any one of them should be out of place for an hour, to sit officially in his place, and make a speech, if occasion should offer.

"Your affectionate and faithful friend,

"C. W. ANDREWS."

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"SHEPHERDSTOWN, November 15th, 1853.

"MY DEAR BROTHER:—

"I leave on Monday for Norfolk, via Cincinnati, Northern Ohio, etc., and cannot go without a line to you, asking your prayers for the blessing of our covenant God upon my work, and also to ask you not to forget the January and February numbers of the *Parish Visitor*, which Mr. Sprigg will edit. Dr. Dyer writes that your chirography is the horror of all printers, every letter being made alike, with the exception of here and there a pole rising to show that somebody had passed that way.

"I am sorry to hear that your health is not very good at present. I think you have too much study; and it has often occurred to me that a move would restore you. Two sermons a week, or even one, with the pains which you bestow, is too much. I shall be glad to further your views for any measure that may promote your health, if in my power. Ministers are scarce, and I fear not likely to be more plenty in our day.

"Shall be glad to have a line from you before I go, if you have anything to say.

"The *Parish Visitor* for December is still a candidate for favors.

"Your affectionate friend,

"C. W. ANDREWS."

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"January 17th, 1855.

"DEAR BROTHER:—

"You do not know how much I was pleased with your letter, which came yesterday, also your book, which I ought to have bought long since, but never saw it in our book store. I suppose, as of my Memoir of Mrs. Page, you never expected it would be more than a local book. But such books are well worth writing, notwithstanding. Dear brother Duvall surpassed his brethren in goodness, and has left a precious example. I spent some time upon it last night, with much interest.

"Very affectionately yours,

"C. W. A.

"Examine February *Parish Visitor*, and see if it does not stimulate you to write for it."

"SHEPHERDSTOWN, September 24th, 1855.

"MY DEAR BROTHER:—

"I write from the apprehension, produced by a passage in yours of the 17th, that you misunderstood my meaning, when I said, in my last, that you could hardly expect greater results from your future than from your past ministry, or words to that effect. I did not mean to intimate any opinion of those results as being small or great, absolutely or relatively, but only that with you, as with all others, after an experiment of so many years, such a probable estimate of the future might be formed as would comprise the argument on one side,

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upon the question of duty under debate. The argument on the other side I submitted, in part.

"You may have decided just as I should have done in your case, or more wisely. It is very certain that the past results of my ministry here would not prevent my accepting much inferior stations to that offered to you at Gambier. But may the Lord in mercy pour out His Spirit, and give us to see greater fruits from our labors.

"I would fain adopt your resolution, and determine to cultivate the field more diligently.

"Bishop McIlvaine left on Saturday, having given us services the night before.

"Very affectionately yours, C. W. A."

"SHEPHERDSTOWN, August 5th, 1856.

"MY DEAR BROTHER:—

"I have submitted your preface to the Committee, together with one of my own. Mine was rejected at first sight, and yours will probably be at the second; though, being crafty, I gave yours the best chance, as I hope it will prove, submitting it in print. Let me tell you a profound secret, which a good many people know: we have one man who decides upon books and other matters, and I believe chiefly without reading, having peculiar gifts, and he unfortunately thinks his vocation that of a drag, an office which he also thinks the most important of all in any concern. Now drags

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are fine things when a team gets unmanageable in going down a hill; but in going up hill, with a true pulling team, with no strength to spare, a drag is a justly abhorred incumbrance.

"Dr. Dyer wrote last for a preface of two pages or so, which I respectfully declined furnishing, referring them to our combined productions, from which to choose, 'and Providence their guide;' or they could take the old preface or none, or make one from their own conceptions.

"In reading over yours there occurred to me a view of your subject which I thought might suit the particular object better, but my work was not very well executed. Moreover, I was glad to get yours for the *Parish Visitor*.

"One of the errors of copy was certainly yours, that about clergymen officiating in your family *not* offending. So you said, for I remember well thinking of the compliment; the others were of the printer.

"Mr. Wharton goes to Gambier, as Professor of Law and English Literature. Things are extremely prosperous there now, although the president, to whom the credit belongs, is, I am sorry to learn by a letter just received from his wife, very ill. But as he gets her to write letters about the college, I infer he is not past hope, in his own view, at any rate.

"Your affectionate friend and brother,

"C. W. ANDREWS."

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"MARTINSBURG, November 3d, 1856.

"MY DEAR BROTHER:—

"L. writes asking whether she may be confirmed on Christmas, and I suppose I. L. is thinking of the same thing. I am very anxious, of course, that they should not take such a step while unconverted. I rejoice exceedingly in their present interest in religion, but they are young, and very liable to be carried away by sympathy and temporary feelings, though as little, probably, from natural character, as any children of their age. I know, too, the extreme difficulty which a minister has in judging and advising; and while I know that you will, on so many grounds, do your duty in this case as well as you can, I write to request that in so critical, and perhaps decisive period of their lives, you will aid them in their endeavors to find where the Rock is on which to build. In some respects you may do better by my own child than myself.

"Hope to see you soon. The last Thursday in the month I have to be in New York.

"Yours, affectionately,

"C. W. ANDREWS."

"SHEPHERDSTOWN, January 1st, 1857.

"MY DEAR BROTHER:—

"I expect to leave on Monday or Tuesday for St. Louis, via New York, Charleston, Mobile and New Orleans, returning by the end of March. Will you not

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help a poor brother in his work? When I made this journey three years ago (though in a reverse order), brother Sprigg brought out for me two numbers of the *Parish Visitor*, the best two, he thought, which had ever appeared. There is nobody in New York or elsewhere, whom I can think of, likely to do this work as well as you. Will you do it? I will write, en route, all I can, but you to have the responsibility of having matter enough on hand by the 15th or 18th of each month for the next. I do not intend to have my absence or journey advertised in any way, but will make arrangements for having all matter for the *Parish Visitor* forwarded to you, and you, by correspondence, can fish for more. I have matter enough for half the February number, or more, which I will send you. I look to you with confidence when I am in need.

"Do let me hear from you by Monday's mail. I expect to spend Sunday week at the Seminary.

"Mrs. Andrews leaves on Monday for St. Louis, under the charge of brother Callaway, who goes to Kansas.

"Your affectionate friend,

"C. W. ANDREWS.

"SHEPHERDSTOWN, January 5th, 1857.

"MY DEAR GOOD BROTHER:—

"A thousand thanks for your helping hand. I send you all my material. A good deal of it I have not

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read. Use your judgment rigorously about everything, and do not hesitate to alter, if by so doing you can make a good article out of a poor one. I generally contrive to make *something* out of almost everything. S.'s articles are nearly all good, and nearly all require altering.

"You know the paper's abstinence from controversy.

"If the matter all leaves Winchester by the 15th or 16th of the month, it will be in time. My practice is to put the most striking original articles on the first page, numbering them in the order in which they are to appear. There is poetry enough for several numbers, I should think.

"I hope that you will not have more than two numbers to be troubled with, but there is a possibility that I shall not be back by the 15th of March.

"I have never seen your late pamphlet.

"Your affectionate friend and brother,

"C. W. A.

"Direct in big envelopes, paid, to Dr. Dyer. I expect to spend next Saturday and Sunday at the Seminary; Sunday week in Charleston."

"SHEPHERDSTOWN, March 17th, 1858.

"MY DEAR BROTHER:—

"I have hardly the face to ask you to preach for me when I am gone; nevertheless, I will make a fair statement.

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"I expect to be absent the two Sundays next after Easter, at the earnest request of the friends in Chicago, who wish to have the Evangelical Knowledge Society inaugurated there for the Northwest, and I am going to assist, preaching three or four days, on my way out, at Wheeling.

"Bishop Whitehouse has at last shown himself in full colors as a High-Churchman, and is doing all he can to rid Illinois of any other kind.

"Bishop Otey, my friend, writes me that he is coming out, tooth and nail, upon the Episcopal Missionary Society for the West. He says that it was hatched in Charlottesville, which I was glad to hear, not knowing that anything had ever been hatched there since Mr. Jefferson hatched the University.

"If the assault shall have any effect, it will certainly be to strengthen the Society, and not impossibly to 'cause divisions.'

"The good bishop was right, as I think, in removing the idols set up in the Tennessee *Riverside*, and it irritated him dreadfully to be attacked for it by Low-Churchmen. He is also sore diseased from dyspepsia and other distempers, and I am sorry to have them aggravated by plunging into this controversy.

"But to come to the point. Can you or can you not share this burden with me and mine, and preach for me the Sunday after Easter?

"Your affectionate friend, C. W. ANDREWS."

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"SHEPHERDSTOWN, June 28th, 1858.

"MY DEARLY BELOVED BROTHER:—

"What shall I do? I did not remember that anything definite was arranged about Richmond, in fact I had forgotten all about it, when I was urgently appealed to from Cumberland to help, in part, to supply our brother's lack of service there during his three months of sickness. Dr. Johns and others are helping to keep up the succession there, where it is likely to sweep the entire country.

"I am to be there on Sunday week, and cannot shut up a second Sunday so soon; yet I feel under obligations to you for coming here when I went to Chicago.

"What is to be done? Your people in Winchester are drugged with good preaching, and I do not think three weeks would be too long for them to digest the accumulation of matter on hand already. On the score of instruction they can wait. Worship ought, of course, to be perpetual, and I hope it will be kept up.

"Is brother H. going to Baltimore sure enough? Advise him to think well before he decides. Has the Convention been a spiritual benefit to your congregation? What is experience teaching you about the Union Prayer-meeting? I am working in that line here, and pretty much all seems to hang on me. Mr. S. has been with us, as a spy from *The Churchman*, and, of course, saw evil, and only evil, continually.

"Bishop Potter's Low-Churchmen, in Pennsylvania,

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in the election of Bishop Bowman, have defined their position. The truth is that the Evangelical system, as a theory, is in the majority everywhere; but in practice, and real spirit and intent, I doubt whether it is in the majority anywhere, *i. e.*, in any diocese. We must learn and expect all this.

"I cannot indulge myself in the gratification of meeting you in Alexandria, but pray that you may have a good time.

"Your affectionate friend and brother,

"C. W. ANDREWS."

The statements of this letter as to the Evangelical system may excite surprise. The eighteen years intervening have helped to make matters clearer. What some few discerning spirits recognized or suspected then, many very ordinary observers can easily see now. Is it not important that such a fact should be fully and clearly exhibited as a necessary preliminary to anything like a real and permanent triumph of that system and its principles? Christianity was stronger on the day of Pentecost than at the Council of Nice. Yet what a difference as to appearances and majorities.

"July 1st, 1858.

"Supposing you likely to have a dull time in Winchester on the 4th, I invite you here to hear Dr. Schaff on the English language—to think of this Pharisee set-

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ting up to teach us in our own tongue wherein we were born! Come to-morrow, Tuesday, of course. Dr. S. is to stay at my house, and you can have a chance to converse with him in German. I wish to see you for a talk besides.

"Yours, affectionately,

"C. W. A."

"SHEPHERDSTOWN, March 10th, 1859.

"REV. AND DEAR BROTHER:—

"Bishop Meade has appointed Tuesday, the 5th of April, for the consecration of our church. I have written to Dr. May to preach the consecration sermon. If he refuses, as I have no doubt he will, I wish you to preach it, and to come, also, prepared to help us a day or two longer, as we wish to make it the occasion of good in our town.

"As there is so little probability of Dr. May's accepting, I will say now, that in case you consent to preach it, I would be obliged to you to pass over the customary topics about 'the Church,' as I presume you would at any rate, and speak of the building as one to be *preached* in, and of the desirableness of the preaching having regard to the signs of the times. Not that I would have *prayer* overlooked; on the contrary, would have its importance specially dwelt upon, as being now the great work of all Christians, and as something which is not accomplished by reading the Church service.

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"If you do not hear from me in a week, you may consider the lot as having fallen upon you. Meanwhile, you may set your head and heart at work to make a sermon for the times; and even if Dr. May should be here, we will have yours at night.

"With kind regards to all your family,

"Your affectionate friend,

"C. W. ANDREWS.

"I have not forgotten your kindness in coming to preach for me in my absence, and intend, in some small way, to show my gratitude, hereafter."

"SHEPHERDSTOWN, July 16th, 1859.

"DEAR BROTHER:—

"The Bishop proposes to meet us in Berryville, on Wednesday, to attend to the Seminary business. I suppose he will leave home after breakfast, and reach B. by twelve o'clock. He wishes you to meet him there. He will be en route, I suppose, for his Fauquier appointments. I have to be in B. on Tuesday night, for a temperance 'oration,' which I advise you to come down and hear.

"I am entertained by some of Archdeacon Hare's Sermons, but he beats about the bush too much to be of any service to me, even as a stimulant.

"Upon my return, I wrote a sermon upon Justification, which I should like to read to Dr. W., the said Doctor being upon his trial, as in case of his dis-

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approval, I should be compelled to impugn his orthodoxy. You may think this hard, to be compelled to listen to a sermon an hour long, and then be condemned for not approving it; especially when the writer of it would have been rewarded for his labor by the Catholic Church, three hundred years ago, with a San Benito.

"I have looked a little, again, into the decrees of the Council of Trent, and must confess to some admiration of the skill of the Holy Fathers in refining, and admit, with Father Paul, their admirable historian, that the further their speculations are removed from common sense the more difficult it is to refute them.

"Your affectionate friend,

"C. W. A."

"SHEPHERDSTOWN, November 28th, 1859.

"MY DEAR BROTHER:—

"Yours received, which is no doubt very good. Was too late for December number; will be read when its time comes.

"Have read some of Archer Butler's Sermons, including the last. He does not take up the Apostolic theory on its Scriptural foundation, that is pretty much assumed; but from his premises he reasons with great force, and, as I think, with entire candor. His High-Churchism is plain enough, however, from occasional passages in some of his other sermons. He is a very Christian, but not an Evangelical writer, so far as I have read.

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"I write to ask you to write me, this week or next, which of his sermons you, from your fuller acquaintance with them, would recommend, say two or three of them, for our contemplated volume, if we should have to fill up with extant sermons. Also, what other published sermons, say from five to ten, you would recommend for the same purpose. I write in haste.

"Your sincere and affectionate friend,

"C. W. A."

"SHEPHERDSTOWN, January 3d, 1860.

"DEAR BROTHER:—

"You will see your communication in next *Parish Visitor*, which will appear in time for you to send number two.

"The volume of Sermons goes to press within ten days, I hear (*i. e.*, the beginning of it), and your sermon among the rest, I suppose.

"There will be time to get in Caldwell's, if wanted. Please bring the book with you when you come. I have not seen it.

"I am truly glad you are coming over. I expect Mr. Williams, and possibly Mr. Suter, here on Monday, the 9th inst., to hold services for a day or two, and it would suit you exactly, being at Charlestown next Sunday, to come over on that day; and do come prepared to stay all the week. You and I can rest, and talk, and hear these new brooms preach, and, perhaps, take a

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hand at exhortation; and if they do not please us we will preach ourselves. I was about writing to you when your letter was received. Love to all your family.

"Your affectionate friend,

"C. W. ANDREWS.

"Would it be asking too much of you to come over on Sunday afternoon?

"If you will write and say so, I will send to Charlestown for you, if the snow continues. A second service in Charlestown is of no account."

The letters thus given were all written to one correspondent. As characterized by that fact, and as dealing with the same class of topics, they have been kept together. The two that follow are somewhat different. They belong to this period, in its earlier portion. One of them is a criticism of a work on moral philosophy, and is of interest as an expression of views on that and one or two kindred topics.

"BEDFORD, November 20th, 1845.

"MY DEAR FRIEND:—

"I have read your work on Ethics with some care, and have made some notes upon the margin, and will send you the book by the next opportunity. But the notes are mostly upon unimportant matters—mere words. I do not feel qualified to make criticisms which would be of any value to you, if you think of reprinting the work, which I trust you will, in duodecimo, with

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larger type. For your own class, as taught by yourself, I should not care to alter a word of it. But for schools in general, I think it might be in some parts a little compressed, and a more general style of address adopted. I do not exactly agree with your philosophy in some of the earlier chapters, involving points which are sometimes, though erroneously, called Calvinistic. The views generally maintained by divines of that school on original sin, justification, divine sovereignty, works, etc., have been the only views which I have dared to teach, for I believe them true, and the opposite ones contrary to the Scriptures, which are the mind of the Spirit. But on the higher points of election and decrees, though I never have seen, or expect to see, the arguments answered by which they are supported, yet, after all, I never could say that I heartily believed these doctrines in the sense that I believe some others, much less can I contend with those about them who think differently, with superior qualifications both of mind and heart, to discern the truth. I think the inclination of children's minds, in general, sufficiently opposed to Calvinism, and that, on the whole, any opinion on the subject might safely be omitted in works on moral philosophy which are designed for school books.

"In the few notes I have made, my object was, in most instances, to suggest to you whether some alteration might not be made for the better, without being satisfied, sometimes, that any alteration was desirable.

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"I found myself richly repaid for reading the book, and feel ashamed to send such a book home with marks designed for correction, and none of approbation; but that was your object and request. My pencil was often at the paper's edge to mark passages of great force and beauty. I enjoyed them a second time by reading them to my wife.

"I hope you will never think of introducing any other work into your school. I wish this were in all our schools, and with your contemplated revision, I believe would be in the most of them.

"Moral philosophy is here taught in the right way; it is *preached*, and powerfully and persuasively, too, to the heart and conscience.

"I quite agree with you about Bishop Hopkins' sermon. Having been pretty well acquainted with his history, I have always given the glory to a higher power for sentiments correctly held by him on other points. If we are to have Romanism, let us take it already made to our hand, instead of being led to it through the Via Dolorosa which ambitious men are continually trying to put people into.

"I went to see our friend. She was very kind and affectionate—could not well have been more so—but as to spiritual religion, not so clear as I should have been glad to have seen her. I wrote her a letter from Baltimore, as faithfully as I could, and pointed out a course of reading to her. I wrote also to her pastor. An

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almighty hand will, I trust, do more for her than all human friends, and for the many others who, at your house, have had their minds first brought to the knowledge and enjoyment of God.

"Since I saw you I have bought a considerable portion of Dr. Milnor's library. Dear Doctor Milnor! I could but think of him with thankfulness as dead, while witnessing the unchristian controversies of the New York Convention, and which still disturb every part of the Church there. He has done with the Church militant, and gone to the Church triumphant—the resting-place of the spirits of the just. Had I not known him otherwise, I might have judged him by his *books*. I have read one since my return, which has paid me more than they all cost—the writings of Cadogan, with his life, by Mr Cecil. The more I read of Mr. Cecil and his coadjutors, the more am I satisfied that, in all respects, they have had no equals. They had that noble independence and liberty with which Christ makes His people free. They were not the men to be constrained by policy or ambition, or party or ecclesiastical authority, to give their sanction to doctrines which had never been made out to their conviction, much less to their experience. In doctrine, and theology in general, I agree with them fully. Would to God I could always feel and act as they did. I am thankful to know that there is an increasing number, especially in this diocese, who are following on, according to their measure, in the

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same track; and it is my earnest prayer that they may be saved from the many temptations thrown in their way by those who might be their guide to better things. I mean temptations to priestcraft, and a magnifying of themselves by magnifying their office."

The other is a letter, not of Dr. Andrews, but written to him, in connection with his forty-fifth birthday, by his aged parent. The brief allusions to her in his diary, prior to coming to Virginia, and during his visits to New England, indicate the most profound regard and affection, the distinct recognition of her strong religious character and influence. The source of that influence, in this, one of her last messages of affection, will be easily recognized.

"My Dear Charles:—

"Many days have elapsed since the anniversary of your birthday, but not unnoticed by your mother. Scarcely a day has passed in which I have not felt a desire to write you. But I make such a poor hand at writing of late, that I think it must seem to you like 'offering the blind and the lame.' On *that* day, however, I was pressingly engaged, or I should have undertaken it. But once passed, other things claimed attention; yet, after all, the greatest hindrance has been the painful feeling of incapacity to interest you. I do not like to feel so, and cannot doubt that you will put

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a charitable construction on my dull, heavy lines. But they should contain something of life and spirit, or you would choose not to be troubled with them.

"I believe I have not acknowledged the receipt of your pamphlet on Missions. This was not owing to a lack of interest. It is thought by our minister to be a sound and thorough-going article; and he said he would present it to the Episcopal minister of Kalamazoo, which, I suppose, he has done.

"I take this as a fair specimen of your intellectual capacity at forty-five; and if bodily strength bears its proportion, we may hope you will be useful for years to come. I hope your entrance on your forty-sixth year has been with renewed consecration to the work of your Master. He will ever be mindful of His faithful servants. O be faithful all the way of your pilgrimage, and leave no room for doubts and fears in your old age. I hope your path grows brighter and brighter as you live on, as I once thought mine did. But now nothing seems very bright. I have, however, no anxious concern about life, and no uneasiness about death; perhaps not as much as I should. Sometimes I fear that I am sleeping on the enchanted ground. But the habit of trusting God for more than half a century, and finding His dispensations to result in my best interests, has put me very much at ease in regard to the future. I say this to the praise of God, and to stimulate you to obey and trust Him.

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"It seems very improbable that I shall live to address you on another such occasion. But whether I shall or not, 'I beseech you' now, 'that you present your body a living sacrifice to God, which is your reasonable service.' And I rejoice greatly, that through grace, you have, during my lifetime, attained to such measure and stature of a man in Christ Jesus, that my most ardent wishes have been realized. And now, as my mind is too imbecile to afford you instruction, I can only commend you, again and again, to God and the word of His grace. I hope you will read, study, and pray over that word, and that the more you do so the wiser you will grow. I do not say this to discourage you from reading other books, for they, sometimes, throw great light upon the meaning of Scripture. But there is nothing like the Bible to furnish the man of God unto every good work.

"You once, my dear Charles, looked to me for advice, and I was glad to impart such as I was able. But now I very much need it from you. I feel that I am old, weak, dull, and stupid, in great danger of being overcome by trifles, and losing my confidence in the promises. Sometimes, to test myself, I use the prophet's reply to Ahab's captain, 'If I be a man of God,' if I am a Christian, then why may not I expect the fire of the Holy Spirit to come down and consume the fifty obstacles in my way to full redemption?

"Finally, my dear Charles, it requires only a retro-

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spect of the good hand of our God upon you, to raise a song of grateful praise in my heart. When a child you were deprived of a father's care, in youth compelled by ill-health to leave home, a stranger in a strange land. Now at the head of a lovely and interesting family, with a mind capable of attempting anything that can be reasonably expected of a Christian minister. But, after all, 'His rod and His staff comfort me.'"

This was written in 1852. The writer of it was spared to see two more occasions similar to that by which it was dictated. Her death took place in April, 1855.

The correspondence preceding brings us to the opening of the year 1860. With but little variation, the work of the parish, with the extra duties involved in his connection with the *Parish Visitor* and the Evangelical Knowledge Society, went on until the close of this year. The troubles and disturbances of the year following made a great change in his condition and circumstances, as also in the character of his duties. Some of these will form the subject of the next chapter.

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CHAPTER VI.

FROM THE BEGINNING OF THE WAR UNTIL HIS DEATH.

The location of Shepherdstown placed it, from the first, in the track of military movements. Harper's Ferry, one of the first points of contest, was only ten miles distant. The Baltimore and Ohio Railroad, another of still greater importance, was only half that distance. Being thus on the border, and in the immediate neighborhood of the scenes of the first struggles, Shepherdstown was sometimes in the lines of one of the armies, and sometimes in those of the other. Federal officers and soldiers might be present at the religious services on one Sunday, and Confederates the Sunday afterward. Dr. Andrews, although a non-combatant, and endeavoring to do his Master's work in the troublous times upon which he had fallen, was identified, in sympathy and conviction, with the section in which his lot was cast. He was not, however, a man to lose his own temper, or to excite that of an opponent, in the manner of his disagreement. This, which had given him so much power with opponents in the Church, was of assistance at this time, and in his peculiar circumstances. He was able to hold religious services,

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with but few intermissions, during the continuance of the war. The difficulty presented in the Prayers for the President and Congress he met by modifying them, so that they could be read with both parties present, and uniting in them. With the first he used the expression "our civil magistrates," modifying the other in the same manner. In this respect, Dr. Andrews' course was somewhat different from that pursued in the Southern dioceses generally, where the prayers were changed, specifically, to refer to the existing government, or where territory was in military occupation, were omitted altogether. Serious collision was thus avoided; and saving the general disquietude of the time, he went on in his parochial duties, without disturbance. His convictions and feelings, in reference to the merits of the contest separated him from his brethren in the North, with whom he had been so long co-operating; severed his official connection with the Evangelical Knowledge Society, and the editorship of the *Parish Visitor*. At the same time, his locality on the border, and for a good part of the time in Federal occupation, separated him from his brethren of the diocese, and of the other Southern dioceses. He was not, consequently, present at any of the Diocesan Councils, from 1861 to 1865, and was only able to exercise an influence by correspondence, or an occasional publication. One of Bishop Meade's last efforts, already alluded to, only a month or two before his death,

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was to suggest an invitation to him from a parish in the interior, so as to secure his counsel and labors in that time of perplexity. But the vacancy was filled before the Bishop's suggestion was made; and Dr. Andrews, therefore, remained at his old post. Many a weary and hungry soldier, who found rest and food under his hospitable roof, had cause to rejoice that no such removal had been made.

It was during this time of trouble and perplexity that the following letter was received by him, from Bishop Johns. The Bishop was able to visit Shepherdstown but once during the war, and then the religious services were disturbed by rumors of army movements. This letter is a striking exhibition of the Bishop's feelings toward Dr. Andrews, and of his estimate of him as a trusted friend and counselor. The writer remembers conversing with the Bishop immediately after Dr. Andrews' election, by the clergy, as Assistant, before the vote of the laity was taken, and the gratification which he exhibited. He was with the Bishop, again, in the cars at Fredericksburg, when the message of Dr. Andrews' death was received; and witnessed, as did others present, his deep emotion. As one of the items of this period of peculiar experience, and as throwing light upon the characters both of the writer and his correspondent, the letter is here inserted.

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"ASHLAND, November 3d, 1862.

"REV. AND DEAR BROTHER:—

"Your letter was forwarded to Lynchburg, where it met me on my return from a visitation of the Churches in the upper part of the Valley. I was right glad to see your handwriting once more, and to hear that you and yours are safe and well. Still more happy would I be to see you face to face, and confer in reference to those interests which are of paramount importance. You know how I must miss our dear departed father in God, on whom, for twenty years, I have leaned with a confidence which scarcely left me a care, and which now finds me, through long disuse, not a little disabled for the increased responsibilities resulting from our great bereavement. Under God, I must look more than ever for sympathy and aid to the senior clergy of the diocese, from whom I have already received such assurances as may well encourage and animate me in my work. On you my reliance and my drafts will be limited only by my necessities, and without the slightest apprehension of disappointment. Apart from other considerations, our true and strong love for our departed friend will be a pleasing bond which death itself will only perpetuate and perfect. Amen.

"I wish you could be with us at Augusta. Mr. Williams, I understand, cannot be present. We shall be badly off for counselors, but I trust the Lord will direct, sanctify, and govern us. My own judgment is

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that no changes should be made beyond those which our altered civil relations have rendered indispensable, and that this should be done without any reference to the political causes which have devolved this necessity upon us. I would like to have your views at large, and will esteem it a favor if you will write to me at Augusta.

"With regard to a biography of Bishop Meade, you express what his sons are earnestly urging. I agree with you in asking, 'who is sufficient for the undertaking?' No portraiture will satisfy those who really knew him; and by those who did not, any approximation to a fair delineation will be deemed overdrawn. Besides, I suspect that the available materials for the work will be meagre. He has left a brief memoir of his early life, but kept no diary, and has preserved little of his correspondence. I have consented to make the experiment, and see what can be collected to proceed upon; and if the result is satisfactory, it will be a pleasure to arrange them for publication, and accompany them with such a sketch as I may be able to prepare. I will apply to others for reminiscences and letters, and now beg you to commit to writing your own recollections, and such portions of his correspondence in your possession as you may deem proper. I shall insert in *The Churchman* a card of general application for letters, etc. At present we are precluded from access to persons at the North and in England,

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with whom he was in the habit of communicating. Much time, therefore, will be needed to collect the materials.

"My two sons have rented a furnished cottage here, and Mrs. J. and myself mess with them. My direction for the present is, to the care of Captain K. Johns, Box 28, Richmond. I see no prospect of an early return to my residence on the hill; and though the house yet stands, I cannot reasonably hope for its escape from the ruin which has visited others. Though cut off from all my private resources, I have been comfortably cared for, and should be inexcusable if I distrusted for a moment the kind Providence which has been over us continually.

"Remember me affectionately tc Mrs. Andrews.

"Yours truly, "J. JOHNS.

"*Rev. C. W. Andrews, D.D.*"

Within a few months of the date of this letter, January, 1863, there came the severest trial of all—the bereavement involved in the loss of his beloved companion. For many years Mrs. Andrews had been in delicate health, and her departure might not unnaturally have been anticipated long before it actually took place. Even as far back as the correspondence of the Eastern tour, we find apprehensions expressed to that effect; and, through all the years intervening, although most of the time able to be about her household duties, and

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occasionally well enough to be absent from home, there was constant occasion for care and solicitude. "When," said Dr. Andrews, once, speaking of her, "when she is at home, I feel as if all was safe, and I stay in the office all day"—his study, which was a little distance from his dwelling—"without going to look after her. But when she is away I find myself disposed, every hour or two, to be going into the house to find out if there is anything the matter." Most severe was the bereavement when it actually came—the sundering of a companionship of sympathy and affection, of nearly a third of a century. His own account of the closing services lies before us, and it is with clouded eye that we read over again its touching description.

"When brother Jones had finished, I wished to say the last, and was able to say—for I had not been so calm at any time before—I think, these words:—

"Friends, you look into this grave, but she is not there. If I thought so my heart would break. She has passed into the highest heavens; and the body which she has left is safe, too, without our care. I know it will rise again in glory, through Him who overcame the grave for her, to whom be honor, gratitude and glory everlasting; and I call upon you all to say, with me, Amen."

Soon after the close of the war, and in connection with the special council of the diocese, held in September, 1865, Dr. Andrews visited Richmond. The writer

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has very distinct recollections of conversations held with him at that time. They had reference mainly to what were then, with him, two absorbing topics: first, the relations of Southern dioceses to the General Convention; secondly, the restoration of the diocesan seminary. As to the first, he was indisposed to do anything hastily which might place those dioceses in an undesirable position. He thought it would be better, first, to ascertain the spirit and tone of the General Convention, which, in a few weeks, would come together. At the same time, and apart from all such considerations, there was another which pressed with peculiar weight upon his mind, and in regard to which he spoke of himself, as in great doubt: the religious effect of any movement in the way of reuniting with the General Convention. Will it be to the spiritual benefit, were almost his very words; will it really conduce to the religious welfare of our afflicted and smitten people, to resume their previous relations? Are there not elements, social, moral, and ecclesiastical, from which we are free, and which, in our association, may, for evil, more than counterbalance any benefits of such association? These, and similar questions, he was better able to decide upon when the matter came up again, in the Diocesan Council of May, 1866, and after the action of the General Convention, in the autumn of 1865. He then voted in favor of the resumption, by the diocese, of its former relations.

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The other topic of special interest with him, at this time, as already mentioned, was that of the restoration of the diocesan seminary. In some form or other, in his own relations to it, or through Bishop Meade, Dr. Andrews had been identified with this Institution* during his whole ministry. Its interests were ever upon his mind. He thought of it, and prayed for it, and worked for it, and anticipated from its successful operation beneficial results, to the diocese and the Church at large. For a large portion of his ministry, he was a member of the Board of Trustees; and his influence, as largely as that of any single man, shaped its policy. The predominant idea of that policy, so far as he could control it, was to keep the seminary to the original purpose of its founders: an institution thoroughly pervaded, as to its spiritual life, by Evangelical religion; as to its teaching, by Evangelical truth. Thinking of it, therefore, as a centre of religious, as well as of theological and ecclesiastical influence, and recognizing the peculiar necessities of the diocese, during that season of adversity and destitution, Dr. Andrews was particularly anxious for the reorganization of the seminary as soon as possible. Counsel, with reference to this, was one object of his visit; and movements were thus inaugurated which were eventually crowned with a successful issue.

These two questions were scarcely disposed of, before

* Where I first stood with the lamented Keith, on a bright autumnal morning, in the year 1827, before one brick was laid upon another.—*Address at Semi-centennial*, 1873.

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the diocese was agitated by another: that of its contemplated division. The result of the war, ecclesiastically, had been to leave two States comprehended within the territory of one diocese. The ordinary course, according to ecclesiastical precedent, would have been the formation of a new diocese in Western Virginia. For this, however, at that time, in Western Virginia, there was no desire nor effort. Such desire seemed to be more prevalent in another portion of the diocese, that lying south of James River. Considerable discussion of the subject took place during the winter of 1866–67; and when the Council met at Staunton, May, 1867, the predominant conviction appeared to be, that the election of an assistant bishop should first take place, and, if possible, provision be made for the wants of the diocese in that way. Soon after the Council came together, the election took place. Dr. Andrews was naturally thought of, as, perhaps, the most prominent clergyman of the diocese, and as having many qualifications for the position. Some of his warmest friends, even of those who voted for him, doubted, in view of his age, the expediency of his election. His death actually took place before that of Bishop Johns, showing that these doubts were not without foundation. When, however, the election came on, he received the nominating vote of the clergy, but was not confirmed by that of the laity. To many of his friends this was a great disappointment. But he and they were alike gratified in the election of

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one in whom they felt perfect confidence. In view of the comparatively short time that he would have discharged the functions of the office, it was wisely overruled that Dr. Andrews was not called to it. He had, moreover, important work elsewhere. Other spheres of usefulness and activity, to which he was peculiarly related, and for which he had special fitness, were demanding his exertions. It may well be doubted, whether, in a new position, he would have done as much as he actually did in the old; whether, again, what he actually did, during the last seven years of his life, could have been done by any one else, or even by himself, in any other than then his actual circumstances. His support and co-operation were promptly and cordially tendered to the bishop elect; and he was found as ready and active as ever in all effort for the benefit and prosperity of the diocese. His influence, so far from experiencing diminution, through his non-election, was as great, if not greater, from this time, than at any former period. No difficult subject came before the Council in which his judgment was not sought and relied upon by his colleagues. The special committees, to whom such subjects were usually referred, were rarely constituted without Dr. Andrews as one of the number, frequently as chairman. And, while rarely, if ever, making set speeches in the Diocesan Council, his part in discussion was one of great importance. The last of these councils in which he was present, and of special interest, was

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that in Charlottesville, 1874, preceding the last General Convention. The movement of Bishop Cummins, and especially the secession of the Rev. Mr. Latané, had produced a profound impression that something ought to be done, in view of the asserted facts upon which these movements were made. With a very considerable element of the Council, it was thought that all that was needed, or could be expected of the General Convention, was a Canon or Canons against Romanizing practices in public worship. A committee appointed to consider a portion of the Bishop's report touching that subject, brought in resolutions urging legislation to that effect. But these resolutions, to many, were not satisfactory, did not seem to meet all the necessities of the occasion. Motion, therefore, was made for a new committee, to consider other portions of the Bishop's report; and after considerable discussion, especially in reference to the difficulties of the Baptismal Service, and of that for the Institution of ministers, such committee was appointed, and presented the resolutions which eventually went to the General Convention. Dr. Andrews was on both of these committees, was chairman of the second, although neither one of the reports was exactly what he desired. Before the meeting of the Council he had been in communication with leading men within and outside of the diocese, and a plan somewhat different had been the result of their deliberations. As, however, united action in the Diocesan Council was important, he con-

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curred with his colleagues in their report and recommendation, in due time presented and supported them in the General Convention.

During the next few months he was diligently employed in preparation for the duties and momentous issues of this Convention. Its two main questions, that of the Canon on Ritualism, and that of alternate forms in the administration of Baptism, were to him of deep interest, especially the latter. His anticipations in regard to both were sanguine, more so than those of most of his brethren sympathizing with him; though it may have been that such anticipations looked forward to the ulterior, as well as immediate results of any action of the Convention. Soon after the Council the writer met with him at the usual meeting of the Board of Trustees, at the Commencement of the Seminary; and when he visited him in Shepherdstown a few months later, September, 1874, he found him at work upon the speech which he delivered upon the resolutions and petition of the Virginia Council. He was, then, very bright and cheerful, apparently in vigorous health, and very hopeful as to church matters generally. The visit was only of two or three days' continuance, but full of grateful material in its recollections. The specialty of interest in the affairs of his community, to which allusion has already been made, was manifested more than once during this visit. One morning, for instance, was devoted to a visit to the paper mill, the axe helve factory,

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and to the bridge over the Potomac. During the walk he gave an amusing account of the efforts to smuggle in ardent spirits by boats from the Maryland side, so as to evade the prohibitions of a Virginia county, and of their failure. He also gave an interesting account of the organization of the Shepherdstown College, and of its prospects of success; of a proposed railroad, partly constructed, but temporarily arrested, which might prove of benefit to the community. There was an Agricultural Fair going on at Martinsburg, some ten or twelve miles distant, and the tendency of these to degenerate into the old-fashioned race-field formed one of his topics of conversation. This visit was the first after a long interval of some fourteen or fifteen years. But it was closed with the determination, ere long, to repeat it. Little was it imagined that the next visit would be to come back to Shepherdstown with the remains of its beloved pastor, and to join with his mourning community, and brethren in the neighborhood, in his funeral services.

It remains that we speak of the General Convention, and the work of the few months following. Dr. Andrews took part, and felt deep interest in the struggle connected with the Episcopate of Illinois. But his peculiar duty and work of this Convention was to present and urge upon the attention of the Convention the action of the Council of the Diocese of Virginia. There seems to have been some difference of view between himself and his colleagues, as to the best mode of pro-

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ceeding, as also between himself and some others who agreed with him, as to the prospect of success. By the former it was thought best simply to present the resolutions to be referred to a committee, without discussion; by the latter the thing was regarded as foredoomed, and that all effort and argument to the contrary would be perfectly useless. Of course, no one but a member of the Convention, and thus capable of feeling its pulse, and knowing its spirit at the time, can presume to give a decision upon the difference of views thus presented. That there was such difference, with those entitled to a judgment, as to what was expedient under the circumstances, is very manifest. If, however, the measure was to be lost, it was far better to have it so, after discussion; and perhaps the only proper regret now, in regard to it, is, that such discussion, with the minority, was not more pertinaciously continued. A minority, on the right side, is under obligation to show, in the clearest manner, that such is the case. Dr. Andrews believed this, and in this matter acted accordingly. His speech stands upon record as his effort to secure the desired result. As an exhibition of his feelings and convictions, in regard to the whole subject, as well as in view of the intrinsic importance of the argument, the speech is here inserted:—

"It will be observed, Mr. President—and I wish to call special attention to it—that no proposition is made

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to change anything at the present time, or to change the doctrine of the Prayer-Book at all. It is only asked that this subject be referred to the Dioceses, to be acted upon three years hence; and it is also to be understood that no man commits himself to the final vote, because, as in 1856, when, at the request of a number of parties, a proposition for the establishment of an appellate court was asked for by its friends, to be referred to the next General Convention, it was done almost by unanimous consent, whereas, in 1859, that proposition failed by a very large majority. It may be so in the present case. No man asserts anything by voting for this present proposition. That is understood in the Committee on Canons, and I am perfectly willing and desire that it should be so understood by the House.

"If this were a new subject, it would be easily disposed of. But, unfortunately, it is an old subject, and not only an old subject, but one productive of controversy, voluminous, protracted and intense beyond anything which has plagued the Church since the Reformation.

"In fact, no part of the Church catholic has been so much disturbed by the question of Baptism as ours has been. The Greek, Roman Catholic, and non-Episcopal churches are all at peace among themselves respecting it, while we are in perpetual strife, as we have long been, and the prospect anything but encouraging; and

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all growing out of the peculiar structure of our office for Infant Baptism.

"A venerable clergyman, to whom General Conventions have long been indebted for learning and wisdom in council, said to me a few months ago: 'I am old, and shall not live to attend more than one more General Convention, but such is my conviction of the hindrance which this office has proved to our Church, that I cannot leave the Church, or leave the world, without leaving upon record, in some shape or other, my testimony respecting it;' and but for sickness he would have been here to-day, at the head of the deputation from Pennsylvania, and you would have been listening to his voice instead of mine. Would to God I were able to speak as he would have spoken, and if I ever coveted abilities with which nature has not endowed me, it is in pleading before you a cause which is so intimately connected with the prosperity of the Church of our common love.

"Coming before us in its present shape, at the instance of one of the largest Dioceses—the historic Diocese, in which the Church was first planted in this country—a Diocese acting in its official capacity by a vote of its Convention, of one hundred and fifty—including both its Bishops—to fourteen, yet withal so conservative, and with such careful regard even to the prejudices of others, as you have heard; this alone, I am confident, will ensure for it here the most respectful consideration.

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"But this is not all. Petitions of like tenor are before us from every quarter of the Church; which, considering the number and character of the petitions, have not been equaled by any hitherto presented to this body.

"In an experience of a quarter of a century in this House, no one thing has been asked of it which, in my judgment, could be granted with so little sacrifice on the part of any, and which at the same time would be received with so much thankfulness, and do so much good.

"Nothing could prove such an end of controversy, nothing so arrest a spreading discontent within and disarm assailants from without, and promote a hearty union among ourselves for the work to which the Lord has called us, as the granting by the majority, or supposed majority, the consideration now asked of it for the minority, or supposed minority, so far exceeding in numbers and power its proportionate representation here.

"And what reasons can there be against granting the liberty desired? If any ask what reasons there be for it, I can answer that question in a manner which no man can misunderstand.

"It is desired by three classes. The first class consists of those who believe that now the word 'regenerate,' when it occurs in the Baptismal office, teaches a doctrine contrary to the Word of God, and therefore their conscience is sore distressed in using it; which I take as evidence, not of a weak conscience, but of a strong conscience; for it is a weak conscience which either

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does not concern itself about such questions, or which can pronounce, as the mouthpiece of the Church, that which personally it believes to be false.

"And though I do not belong to this class, I hold that their petition ought to be granted; for it is a great hardship and wrong either to enforce or enact a law compelling men, upon pain of expulsion from the ministry, to say that which they believe to be contrary to the will of God, unless it can be shown not only that they have mistaken the will of God, but also that the enforced word is essential to a valid baptism, which no man pretends; and if the Broad Church party will confine itself to points like that, it is bound, sooner or later, to prevail.

"The second class consists of those who have no difficulty about reconciling the office to Scripture, being able, as they conceive, to demonstrate that the hypothetical theory of its interpretation is the true one, as in the case of the Burial office, but are yet strenuous for its revision, or some legal relaxation in its use, on account of its extreme liability to perversion, as its whole history shows.

"This liability to perversion, six out of the seven (or five out of six, as my generous opponent from Wisconsin prefers) principal schools of interpretation are forced to admit, holding, as they do, that each of the seven except its own has, in point of fact, perverted it; or, though honestly trying to find the true meaning, have not been

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able. It is on this ground that I am so strongly with the petitioners, not only because it has been made to teach error so extensively, as it did not for at least the first half century of its history, but of late more than ever.

"The leader of the Romish party in England, Dr. Pusey, says of the regeneration effected by baptism, 'No change of heart or of the affections, no repentance, however radical, no faith, no love, come up to the idea of this birth from above. It is the creation of a new heart, new affections, new desires,' etc.—a statement more bold and contrary to the Bible than I can find in any Roman Catholic writer—and yet he declares, for himself and party, in these and other extreme opinions, 'We have made our way by the Prayer-Book.'

"This, of course, we believe they have not honestly done; but I do not wish to be ever disentangling the web of sophistry by which such monstrous conclusions are reached, and which are being continually circulated among our people.

"I do not wish, when using the Baptismal Office, now being more generally scrutinized and censured than ever, to be obliged to explain, as if there were two kinds of regeneration, or read the Bishops' Declaration, or notice the fallacious distinction—recently set up in theology—between being begotten of the Spirit and being born of the Spirit, in order that our Church may not be unjustly censured.

"And I trust no one will think it a sufficient answer

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to this objection to say that the Bible may be perverted too, constituting a parallel between the unalterable and perfect work of God with the imperfect and alterable work of man. It is no answer at all, but only an evasion. The class petitioning for liberty on these grounds is numerous and daily increasing.

"The third class—those holding different theories themselves—yet believe the request of the petitioners, upon one ground or another, to be reasonable, and ought to be granted; an example of Christian charity which, if generally followed, and working both ways, would be the forerunner of peace throughout all our borders.

"We come, then, to these objections, or supposed objections. What are they? One will have no change without regard to what change may be proposed, but simply for no change's sake, and calls it conservatism.

"I must say that I sympathize with this party. It is not common with old conservatives of my time of life to desire change. But upon a question like this, history and common sense are entitled to a hearing.

"There was an antecedent probability, touching all works of this sort, that in the course of time they would require change.

"Lord Bacon, and every philosopher of note, recognizes this principle. And there is no human composition extant, except the Prayer-Book, so voluminous, and covering so many subjects, civil or ecclesiastical, having the force of law, which has not, within three

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hundred years, been changed, again and again, to keep pace with altered facts or other necessities, and none has suffered more from such readjustment being too long delayed.

"But even the Prayer-Book has been obliged to yield once and again to this necessity. Public opinion in England would no longer endure the denunciatory political prayers of the State services, and they were abolished a few years since. The Lectionary is lately revised, and there is a general demand for a revision of the Rubrics, and for shorter services, and where this will stop, or ought to stop, does not appear, and ought not to be asked. God has constituted not only the world, but the Church, on its human side, upon the principle of progression—not of revolution nor of innovation, but of progression in its highest and noblest sense—and to fight against this principle is to fight against God. And surely a glance at the history of the Church will be sufficient to establish the proposition. Look at from Abraham to David, and from David to the carrying away to Babylon, and from the carrying away to Babylon to the Advent, and from the Advent to this day: never stationary, in no two ages alike, and yet, as to its essential being, ever in all ages one and the same. A true conservatism, if it does not yield too soon, does not resist too long.

"No change! Why, sir, in the apprehensions of men

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the fundamental principles of *morals* are undergoing continual change.

"Look at the Old Testament saints. Look at the Fathers of the Church, the great Augustine included, in so many respects 'bright patterns of the Christian life'—it is impossible to deny the evidence that, if they did not forge miracles, they endorsed those which they knew to be forged. They had not learned the sin of doing evil that good might come. Look at Theodosius, the pride of the Church, guilty of crimes which no Turkish Sultan would now dream of committing.

"For the indiscriminate murder of fifteen thousand people, men, women, and children, the great St. Ambrose was thought a wonder of discipline for suspending the Emperor from the Communion for a few Sundays.

"And look at the wars, instigated by the Pope of Rome, the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, as wicked in their inception and as savage in their conduct as any ever waged by Goths and Vandals.

"No change! How long since persecution unto death for opinion's sake was thought necessary by the best of men?

"And much later still—two generations after the Prayer-Book was made—see the head of the Church, in the person of James I, helping to torture, with his own hand, a wretched victim of superstition, whom he

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charged with raising a tempest by which he was near being drowned on his return from Denmark.

"And thousands all over Europe, after horrible tortures, were executed for witchcraft, according to the then reigning public opinion, shared in by the great and good Chief Justice Hale, the sainted Baxter, and the last reviewers of the Prayer-Book. All agreed that such executions were necessary—Catholic and Protestant, Churchman and Puritan. They were all in darkness.

"Such was the Church in this thing, and at so recent a day; and there is no greater error than in looking for its perfection in the past instead of the future.

"The doctrine, then, of historical development, *i. e.*, the development not of truth itself, but of the apprehension of it in the mind of the Church, is a true doctrine, and must go on until creeds and offices, Canons and Rubrics, touching faith and morals, doctrine and discipline, shall perfectly coincide with Holy Scripture.

"And surely our Ritualistic brethren will not object to change upon the score of principle, for they are compelled to go much further, and hold, with Mr. Newman, to objective development, or the power of the Church to develop the body of truth itself, which, though, as Mr. Newman foresaw, is a far safer basis on which to found the pretensions of Rome as it is, than the doctrine of 'stability,' viz., that their whole system is contained in the Bible; yet it is a fearful thing to begin

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with, for by it, once begun in the direction taken at Trent, and long before, Rome was bound, of logical necessity, to land in the blasphemous decree of 1870.

"But admitting this to be true, the second class objects—'I do not want any change or revision of the Prayer-Book, and will not hear of it.' But I, for one, do not wish you to hear of it. I am as much opposed to revision as you are. What is revision? Our version of the Bible is now being revised; and how? Chapter by chapter, and verse by verse, for correction, as need shall appear—a work which, in the judgment of the most learned, conservative, and orthodox of the English world, time had rendered absolutely necessary; and yet, for years, what an ignorant outcry was raised against it!

"And has not the Prayer-Book, too, been revised time and again, and in this sense? Upon its fourth or fifth revision, in 1662, after the failure of the obstructives of the Savoy Conference, the Convocation took up the work, and made some six hundred alterations—so says Dr. Blakeney; I have not verified the statement—most of them small and for the letter, but some of them very important, and leaving the book, on the whole, more Protestant than it was before. And it is no more than just to those members to say that, little qualified as some of them were for that office, they never dreamed that their work was to be final, or that they were fixing formularies for all time, but distinctly contemplated future revision as likely to become necessary.

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"And pray, what has been the history of all Church formularies from the beginning but a history of revision: from the three Creeds in their rudimentary state, which, through centuries, were revised again and again, and never ceased to be revised so long as any doubt about their meaning remained, or their object was not secured?

"But revision is not asked for, and no man is more opposed than I am to opening the book to any commission for that purpose. If any man or party have a proposition to make, let it come up singly and upon its own merits; and, after suitable time for reflection, I shall be ready to vote upon it. If in favor of it, it will be because I think it just and reasonable, and that it ought to be conceded. If against it, it will be because, upon its own merits, I think it ought not to be granted, and not from the pusillanimous apprehension of 'entering wedges,' and because, if granted, something else may possibly be asked, holding myself ready to consider such possible thing in the same way, without being so afraid of doing harm as not to do good.

"The Diocese of Virginia does not ask a single line of the Prayer-Book to be changed. Nor does any one. The Diocese of Virginia only asks liberty, for those who desire it, to omit a word, not essential to a valid baptism, which has never settled anything, never will settle anything, and everybody knows it, and which all experience shows had better be left optional.

"But the third class replies: 'This is the very thing

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which I will *not* grant.' But why, I ask, in the name of all that is reasonable and kind—why? How can you defend yourself as toward your brethren for such refusal, unless it can be shown that, in some way or other, a revealed doctrine about Infant Baptism would be injured by any concession whatever from the particular form now in use? And if so, what doctrine is it? Can any one tell? for there is certainly no agreement about it.

"In the first place, what does the word 'regenerate' mean in the 'Service?' I say, a moral change. The Catechism settles that question: 'A death unto sin and a new birth unto righteousness'—for can there be 'a death unto sin and a new birth unto righteousness' without a moral change? No wonder that those who, forced by the exigencies of their theories, must try to make some distinction between them, resort to subtilties which confuse the minds of their readers and their own.

"Not only the Prayer-Book uses the word 'regeneration' in the sense of a moral change, but the Homilies, Hooker, and nearly every great writer, until about the opening of the eighteenth century; so that Waterland and others, who charge the identification of regeneration with a moral change upon the Puritans, are themselves chargeable with the novelty, as so clearly shown in the latest and most elaborate work written upon the Prayer-Book.

"But as to this regeneration actually taking place in

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or by baptism, this is supposed or a hypothesis, like the faith which the infant—not the sponsor—by hypothesis professes. So that faith and regeneration, as antecedent and consequent, go together in the Prayer-Book as in Scripture, and all is well.

"But no; says a learned divine, writing to me a few days ago, 'there are objections to that theory of interpretation. I see flaws in it.' 'I admit it,' was my reply, 'and you can attack it if you please, but beware how you set up one of your own. The difference between you and me is this—you see flaws in my theory which I admit, and I see chasms in yours which you deny.' But what kind of a change is it which the Office 'determines?' A moral change? No, say the Bishops, which is undoubtedly true, and as great a step in the direction of peace as it was of truth. The text in the office is not entirely consistent with itself on any theory of interpretation, as the advocates of each do virtually confess by their labors to reduce the more stubborn parts to harmony. That there is some ambiguity must be admitted by all who have followed its conduct through the English courts of law. We admit that the book as a whole is imperfect, but insist that each particular part is just as it should be, giving occasion to the taunt of the Romanist—'Our Church cannot err, yours never does.'

"Nor is this the worst of it; each gloss put upon the Office becomes a glass through which the beholder looks

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at Scripture, seeing meanings in texts which, but for his theory, never would have been thought of. How has Scripture suffered at the hands of theorists! What sad work of it is made, *e. g.*, by Mr. Sadler. So we see thousands led to believe that the Bible teaches unconditional reprobation, *de arbitrio*, because the Westminster Confession rules Rom. xi to teach that doctrine.

"So it is that the compulsory use of this Office, word for word, is becoming more and more a stumbling block. As to the fact, no man can fail to see it or how it works. Let me illustrate: A man builds a fine residence, but by some means or other a big stone is left in the road leading to it, which, after a while, becomes a stone of stumbling, and rock of offence. Complaints are made; but the proprietor is conservative, and will not allow it to be removed. And when accidents occur he says, 'Go over it, or go round it, but it shall not be removed.' Accidents becoming more numerous, he says, 'Put up sign-boards.' Then, 'hang up lights about it,' when each for his personal safety hangs up his own; and there are red lights, green lights, blue lights—when, in the confusion which ensues, there are more accidents than ever. The proprietor is entreated and remonstrated with. What good has come of this stone? How much better other proprietors get on who have nothing of the sort! He only gets angry, and becomes more conservative than before. But, finally, another occupant comes into possession, and takes away

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stone, sign-boards, lights, and all. The trouble is ended, and the former proprietor only gets into history, a case for mental philosophers to cite in proof of their theories.

"So of this Baptismal Office. Look at its explainers, and see, have they not made a work of it? See the numerous and conflicting guides who offer themselves to its understanding, crying, 'Lo here, and lo there!' —the lights hung up. I see divers here who have hung them up. I have hung up one; our Chairman, I think, two. The Bishops hung up a great light, a very Drummond, casting its beams far and wide, and showing—what? Their opinion upon a single point, which is something, indeed, to be thankful for—but upon no point what is an explanation.

"Meanwhile controversies and loss go on increasing. In Baptist neighborhoods, which abound in the South, should disputants get hold of the Office, our people are unable to answer them, become unsettled in their minds, and decline to have their children baptized at all. This too is the initial point at which the work of secession has begun. A bishop tells me that he has never known one to be perverted by this means, but, unfortunately, I have. I know these men better than the bishop does.

"One of the greatest minds in the country left our ministry solely on account of the Baptismal Office, as I had it from his own mouth, and this was confirmed by Bishop McIlvaine, who displaced him.

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"Speaking of Bishop McIlvaine, it was at his earnest request that I attended the Radical Conference at Chicago some years ago. The burden of debate was this Baptismal Office.

"I had a long argument with one to whom the Bishop was much attached, an humble-minded, devout man, born in the Church, but in vain. He said when he came to the words 'seeing now that this child is regenerate,' he could not pronounce them. He admitted the hypothesis, but said it was not understood, and that, in point of fact, error was taught. He went out, and it was with sorrow of heart on both sides that a man was deposed with whom the Bishop wished his soul to be gathered; but the law gave no chance—so it was supposed. The modest man gave no trouble of a trial. The Bishop was then in conflict with the Romanizers in his diocese, who watched for his halting in discipline. The result was that he who held cordially all the Church's real doctrine went out, while those who were hostile to it staid in.

"In Illinois, both parties happened to be of a different temper, but we all know that the sole trouble there was about this Office. Take the other seceders. I know well those of them who have given most character to the movement, and in every case it was this Office, and this alone, which started them; though, when determined to leave, they raised all the objections they could think of.

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"Will any one then say, taking the whole case into review, that there is no evil accruent to call for any relaxation, as asked by the petitioners? Are there indeed no serious disputes, no ecclesiastical trials, depositions, actions of councils, actions of the nine Bishops, and declarations of them all?

"I believe if this declaration could have been issued five years ago and appended to the Office, put upon a candlestick where it could be seen, and the liberty now asked have been granted, the agitation of the past year would never have taken place. But a break having been made, if all relaxation in this direction is refused, and nonconformists promptly punished, can any one say that no further or more extensive disaffection will ensue? Some say, 'Let them go, who cares?' I, for one, care most deeply.

"But one says, if you attempt to stop the Ritualists, or even grant this relaxation, they will secede. To this answer, nothing better could happen to us. They do not love our Church. The leaders say they do not, just so far as it is Protestant, and nothing can make them love it or submit to its discipline.

"When charged with this, even by High-Churchmen, they become angry. But when charged with the same by Roman Catholics, nay, with dishonesty, in cutting sarcasm, for retaining their place, they submit to their insults with a meekness which is truly edifying. The

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sooner, therefore, they leave, the better it will be for the Protestant Church; better for their own salvation.

"On the whole, with this petition granted, and the negative statement of the Bishops, all have the best practicable settlement of the question, unless, indeed, the Office could be recast in simpler form, involving no theory, and capable of no theory, about the effect of baptism upon the soul of an infant; children would then be just as effectually and more generally baptized, and then Waterland and Goode, Phillpots and Gorham, and Pusey, and Mozley, and Blakeney, with a thousand lesser teachers, 'The Incarnation and New Birth,' 'Birth and New Birth,' with the 'Seven Theories,' might be consigned to the catacombs of literature; for in so far as they undertake to propound any theory of the effect of baptism upon the soul of an infant, they have no connection with Scripture, even by the most attenuated thread of influence, and are a mass of speculation.

"But this controversy off our hands, with the noble and unprecedented work accomplished in this Convention of 1874, ever to be memorable in the history of the Church, we can give all our energies to the work of evangelization, and our united endeavors to arrest the tide of corruption, perjury, and fraud, setting in upon the political and commercial world, threatening the dissolution of society, and this in presence of the Church sitting in grave debate upon genuflections and colored stoles—but now, devoutest thanks to God, no longer—

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when called with trumpet-voice from heaven to bring the moral powers of the Gospel to bear down upon the kingdom of sin, Satan, and death.

"In summing up for the petitioners, allow me to say that it seems reasonable that their prayer should be granted—

"1. As an act of Christian charity to so many in the Church, than whom none know more of it, are more devoted to it, or have done more for it, unless it can be shown to be against some part of the Bible doctrine of Infant Baptism.

"2. Because that, in point of fact, this Office has, to so great an extent, failed to teach what its framers intended it to teach, and has proved available for teaching so much which certainly they did not intend it to teach, and because without the proposed relaxation in its use it is manifest to all observers of the current of controversy, it will become more and more a stumbling-block and occasion to fall in a brother's way—on the one hand into a schism, on the other into erroneous and strange doctrines contrary to God's Word—insomuch that, in view of the whole case, the *duty* as well as the wisdom of the Church could not be made plainer if a voice were heard from Heaven saying, *take up the stumbling-block out of the way of my people.*

"I close as I began. I ask that this may at least be referred to the Church, to be considered for three years. Then will be time enough for the final argument and

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final vote, and no man in the meantime need be troubled. I can hardly doubt the result."

The reader will bear in mind, what would seem to be incredible, if the facts were not actually what they are, that the object of this argument, as of the resolutions from the Diocese of Virginia, and of the five hundred petitioning clergymen, was simply to be themselves relieved, and for such relief to others desiring it, from the use of a formula open to various interpretations, some of these admitted to be false by all parties, and, therefore, whatever might be its real meaning, a snare, in its use, to the conscience of many. To those who had no such difficulties, and who wished to go on in the use of this formula, the petition asked for no sacrifice of conviction, no change of doctrinal statement, no change in their own course in any respect whatever, but simply that an alternate form might be granted to those who desired it. The House of Bishops three years before had given an interpretation which had not proved satisfactory. Even those professing to have no difficulty with the service itself, some, too, of the authors of the declaration, under the pressure of that declaration, had resorted to the absurdity of asserting a spiritual change in which there was nothing moral, and the still, if possible, greater absurdity of making a spiritual change less radical and important than a moral. In view of these and similar difficulties, difficulties with

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which a spirit of intolerance had vexed the Church for two hundred years, the petition sought this mode of relief. It was an appeal for relief to one class, which demanded no sacrifice except that of a spirit of tolerance and magnanimity from the other.

How that appeal was answered is well known—

"Hoc volo, sic jubeo, sit pro ratione voluntas."

How it was met in discussion was scarcely less remarkable. The first reply was a recitation of some eight lines of doggerel, the purport of which was that the House evade the responsibility of going into the subject. This was followed by a speech from one who proclaimed himself a descendant of the Puritans, and who vindicated his descent by his exhibition of the Puritan peculiarity of not being satisfied to hold an opinion himself, without forcing it upon others. Another professed a willingness to give relief to any present who needed it, if they would say so in a certain way, which would have entrapped them into a false position. And still another, not in the discussion, but justifying his vote a few days afterward, by the plea, that it had been asserted the service was capable of so many interpretations the petitioners ought to be satisfied with some one of them; in other words, that a fact which ought to make one cautious himself, in regard to the use of language confessedly ambiguous, would justify him in compelling others to do it, even when they

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knew they were misunderstood. "Truly," said the most patient of all men, "truly, right words are forcible; but what doth such arguing prove?"

The most remarkable feature, perhaps, in the whole discussion, was the more than once repeated assertion, first made by the descendant of the Puritans above mentioned, that in leaving the service stand as it was, and permitting an alternate to those who desired it, the doctrine of the service was sacrificed. In view of the unsatisfying Episcopal declaration, of the variously contested baptismal theories, and of the thousands of pages of bewildering logomachy in regard to it, with which the world has been afflicted, it might well be asked—which doctrine?

Of course there are large allowances to be made, and numberless influences to be considered, in taking account, at any time, of the action of a large deliberative body. Deliberation, in a great many cases, is the only element that does not enter into its actions. The contest of the weeks preceding and its result, in this particular instance, had no doubt their effect. With many, the feeling that as Ritualism had been checked, other things would right themselves, seems to have exerted its influence. With others, it was the idea that as one extreme, Ritualism, had been opposed, so it would be inconsistent to tolerate another, Low-Churchism. And then, again, with others, the mere inertia of unreasoning conservatism—that fruitful source of all revolution—

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which refuses change lest it prove destruction. But making every such allowance, the decision in question was a grand triumph of a spirit of intolerance. It said to all men of tender and perplexed consciences, "the Church takes no account of such as you. The Master did not 'break the bruised reed,' did not 'quench the smoking flax.' If you will not accept our views, and express them in our very words, we will break and quench you both. We, the majority, who adopt this policy, are the Church. If you cannot conscientiously use our words, you must go out of the Church." Upon their theory of the Church, where?

Dr. Andrews' own account of this discussion, and the vote following, as also of the classes represented in that vote, is contained in his speech, prepared for the Diocesan Council, which has been published since his death. Portions of it follow. They exhibit his estimate of the varied opposing influences, as also his hopefulness of a future and more favorable result to be anticipated, through persevering exertion. Whether that exertion will be made, is another question. The speech from which these extracts are made shows that its author had contemplated the possibility of another mode of solution of the existing difficulty—the exercise of a diocesan prerogative, which, although practically absorbed by the General Convention, has never been constitutionally lodged in it. Any test case, in this conflict of prerogative, will, of course, be decided by

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a diocesan tribunal. There are no others. Possibly, the solution of the difficulty may come in another manner: the assertion and the exercise of the same discretion in the use of the Baptismal Office, as in all others, say those of the Visitation of the Sick, or the Burial of the Dead. Sacramentalists, anxious to force upon all the doctrine, as they conceive, of the opus operatum, have construed the rubrics of this office as excluding all discretion: using such discretion themselves, however, very freely, with other offices. And, strange to say, those who are not Sacramentalists have acquiesced against themselves in this invidious discrimination. Dr. Sparrow used to tell of an earnest discussion upon this point between himself and a brother clergyman, on their way to an afternoon service. This clergyman insisted that there was no discretion; that a word of deviation or omission as to the office of Baptism, was a violation of law, and, therefore, legally an occasion of discipline. The Doctor took his seat in the congregation, and the clergyman officiated, altering, if not improving, one of the prayers, in the course of his performance. The propriety of this last mode of relief, Dr. Andrews appears to have doubted. Its inexpediency, as justifying ritualistic irregularities, was, in his view, another objection. The extracts following will best speak for themselves.

"It was natural that I should watch with care the

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fortunes of our petition, not only in the debates of the General Convention and in the Committee on Canons, but in the informal gatherings of the clergy where it was discussed; and I am prepared to say that the mind of the General Convention touching that question is by no means to be gathered from its vote.

"The resolutions of the Council were submitted to the Convention at an early day, and with them there appeared a petition of five hundred and twelve of the clergy, mostly from other dioceses, to the same effect. This petition contained many names than which the Church has none greater to boast of, showing that our conviction of what the doctrinal purity and peace of the Church now needs is extensively shared throughout the Church.

"These resolutions and petitions were referred to the Committee on Canons, which was constituted as follows:—

COMMITTEE ON CANONS.

Clerical.		*Lay.*	
For Petition.	Meade, Conn. Benedict, Ga. Fulton, Ala.	For . . .	Battle, N. C.
		Absent .	Fish, N. Y.
Against.	Watson, N. C. Beach, N. Y.	Against .	Otis, Illinois. Burgwin, Pitts.
		Absent .	Waite, Ohio.
For Petition.	Vinton, Mass. Andrews, Va.	For . . .	Sheffey, Va. Andrews, O.

Of clerics, 5 for, 2 against petition. Of laics, 2 absent, 3 for, 2 against petition. Ayes, 8, noes 4.

"I was pleased with the candor and good feeling with which the question was entertained by the whole com-

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mittee, with perhaps a lay exception or two; and as the discussion continued from day to day, not only did this feeling increase, but a conviction of the reasonableness of what we and the five hundred clergy asked for. At the conclusion there were two to one in favor of the petition upon its merits, though some differed about the mode of reaching it, while all, with one exception, agreed that it should go before the House in the shape in which it was reported.

"But these resolutions, so moderate and manifestly just, met with two or three mishaps on their way. 1. The very late day (owing to the wearisome secret sessions on the Illinois case) at which it was practicable to bring them forward. 2. Coming in after the long debate upon the canon on ritual, an artful party lay opponent was first upon the floor to warn the Convention that it was in danger of being delivered over, bound hand and foot, to the Low-Church party, though not the smallest thing had been done in the interest of that party. But 3. Their greatest misfortune came by a want of faith in a great friend and advocate, who began his speech by saying that he had come to bury the petition, and then went on, in a masterly and unanswered and unanswerable argument, to show that it ought not to be buried, would certainly rise again, and should be granted, for the peace of the Church and purity of its doctrine, and granted at once.

"But let us examine, with all candor, the ground taken

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by our opponents. They were of three sorts, as encountered both within and out of the House:—

"1. Those who were willing to consider the subject, but warned us to beware of threatening. Nothing would be done if there were any threats. To this we meekly made answer that the petitions were furthest possible from it, and surely the resolutions of Virginia were worthy, for moderation, to be compared with the resolutions of '98. They were profoundly considerate, not only of the strength of the arguments of such as might oppose themselves, but of their weakness.

"But, gentlemen, though we have made no threats, you are threatening us with what you will do in case we should make any.

"But what a foolish way of looking at such a question, and charging the Church with it. If it should, I wonder if I should be pardoned for saying the Church sometimes acts like children. It would be safe to say it did one thousand years ago—perhaps five hundred—but as we come nearer the present times we must be more cautious.

"2. But a second class of objectors, or quasi objectors, or rather quasi friends, was very large, embracing the most ultra Churchmen. They were more than willing to consider the petition, they would vote for it, and said so openly; but under conditions not yet reached. They wanted a commission for the general revision of the rubrics, and would vote for this change among

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others; but as these others were not named, it looked to us like this: You vote for such a change in the rubrics as will allow certain practices which we wish to introduce, and we will vote for relaxation in the use of the Baptismal Office, as a part of the bargain; which is what the politicians call log rolling. They were not afraid of entering wedges, so they should split chiefly in their own favor. But I, for one, could not agree to this. I could not sanction my neighbor in doing wrong as the price of his sanctioning me in doing right. On the contrary, every proposition must stand upon its own merits, and stand or fall, as the right or wrong of it be made out.

"In non-essentials I would go as far as any man to accommodate—in mere æsthetics, and novelties, and shows—so only the doctrine be kept pure, prominent, and intact; though I don't know whether I ought to say this, since I believe the externalisms and shows now being introduced, so far from fixing attention on the Lord Jesus Christ as the Saviour of sinners, tend to divert it from him; but I would go as far as possible.

"3. But a third class consisted of the old believers in baptismal regeneration, who thought the office taught it in some sense or other, and should be continued both in the letter and use, just as it is, now and forever. And with them the other two classes thought it most prudent, for the present, to vote. The principal debater on this issue was a man of ability and learning, perfectly

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honest and fair. He labored long and hard, and though I heard his speech with care, and have read it twice since (for all the others were mere skirmishes), I can recall no point of any relevancy to the real question, except what he said about the conscience of the petitioners, as being possibly, and I suppose he thought really, unenlightened. But this was both defective and erroneous; defective, as it left the question of what constituted enlightenment where he found it; and erroneous, in that he said an uninformed conscience should not be considered, wherein St. Paul says it should be.

"I am amazed, to see stalwart men (or those who show themselves such when reasoning upon other subjects), when they come to argue for baptismal regeneration, are reduced to the stature of babes and sucklings, especially when you ask them what they mean by it.

"The whole argument before the General Convention, upon our petition, is in print. I asked our editor to give it to his readers in full, giving them an opportunity to see what its opponents could say against it, and all they could say. And I appeal from the argument as a whole, pro and contra, to any competent jury, to decide whether justice was done us and the five hundred and twelve petitioners; nay, whether the contrast between the argument and the vote be not palpable upon the face of the record. It is an ignominious victory which numbers gain over truth, and one which insures a reaction where truth in its combat with error is free.

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"At the same time I feel bound to admit the conclusiveness of the argument that the diocese, with its bishop and presbyters, and deacons and laity, is the ecclesiastical unit, and a complete Church in itself; all that we hold to as by Scripture, and that our consorting with other dioceses, whether in New England or old England, or continuing with them, is a matter of canonical legislation."

Whatever the trial of spirit involved in this action of the Convention, Dr. Andrews does not seem to have been entirely disheartened. His article, subsequently, in the *Church Review*, and the speech prepared for the next Virginia Council, containing the extracts just given, show what were his feelings and expectations at the time, as also the anticipations with which he was looking forward to the ultimate result of this and similar movements.

With these feelings and anticipations, regretting, but not despairing, he returned homeward from the Convention. During the winter following the subject was one of continued interest and exertion. His article for the *Church Review* seems to have been put in its present shape at this time. He was, moreover, in correspondence with brethren, inside and outside of the diocese, with reference to future effort having the same object in view; prepared resolutions to be offered at the Dioce-

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san Convention in Richmond. Doubtless, when he left his home in Shepherdstown, it was with the anticipation that this would be a part of his task for that occasion.

Along with these special labors and expectations, were going on, as usual, and as ever with his deep interest in them, his pastoral duties. One little episode in that parish work comes to view in a letter of this period, which is so characteristic that we give it insertion. It strikingly illustrates the marked peculiarity of Dr. Andrews' character already alluded to, the religious side of it, as distinguished from the theological or ecclesiastical. We have said of him that he was at home in many spheres: in that of controversy, in that of effort for men's moral benefit and welfare, in that of ecclesiastical legislation. But he was most at home in a familiar prayer-meeting, in the sympathy of spiritual communion with fellow-believers, in prayerful effort and aspiration for larger measures of spiritual grace and blessing. His brethren of the Valley Convocation will recognize the correctness of this remark; and all may read, with deep interest, the delineation of these feelings, in the letter following:—

"Shepherdstown, March 9th, 1875.

"My Dear Daughter:—

"I am becoming anxious to hear again from you and yours. We have had some very interesting meetings

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here for the last ten days. Mr. Hubbard has been with me for that time, holding service afternoon and night each day. A Presbyterian of like spirit, devout and earnest, was here on the same errand for his church; and on the week days both united in our chapel, and such meetings have not been held in this town for many years. The weather without was cold and cheerless, but within there was a spiritual light and warmth, joy mingled with tears. O that you and L. could have been with us—how you would have enjoyed it. Poor B. was confined to the house, with cold, all the time. He is now out.

"At the closing meeting on Sunday night, for it fell to my lot to close all the meetings, I could but repeat these lines:—

"'We are many, yet are one,
We who Jesus have put on;
There is neither bond nor free,
Male or female, Lord, in Thee.

"'Love, like death, hath all destroyed,
Rendered all distinctions void;
Names and sects, and parties fall,
Thou, O Christ, art all in all.'

"Among the true Christians present there was, almost as much as could be borne (at least in some), a sense of the peace of God, the love of Christ, the glory to be revealed, and the immortal joys of a better country.

"It may have been given to you, dear child, to have as profitable experience through your trouble, as God

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gave us without anything but enjoyment, save only the profitable abatement which came through greater sorrow for sin.

"Happier hours I never expect in this world than those I have spent in being ministered unto by men so overflowing with the love of Christ, and who preached from such experience. The loss which I now feel of those frequent services, makes me think that I shall never be weary in heaven of a service which never ends.

"The Lord bless my dear child, sanctify to her all earthly trials, convert all her children to Christ, that we may all be one in Him. So prays a father who is grateful at every remembrance of such a daughter.

"With love to Mr. R. and the children.

"C. W. A."

A few other brief letters of this period connected with his work may here be inserted. One of these has reference to some of his publications, and the others to the work in which he felt so much interest—the Temperance movement in his community.

"My Dear Brother:—

"I came up yesterday, leaving dear L. not much better, and may have to return to-morrow.

"I would be obliged to you for a short notice of my three Tracts. The notice which has been taken of the first is a compendious puff; and the more compendious

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such a notice the better. What the reader wants is to be informed of what the author undertakes to prove, and the writer, of course, says whether, in his judgment, he has or has not proved it. The one on 'Church Music' you will receive in ten days or less, and the one on 'Romish Schools' in, perhaps, a fortnight. This last I had intended to publish anonymously, but Dr. Mahan, who takes a great interest in the subject, advises me to put my name to it. There is a pretty large demand for it already. You can mention the following incident in noticing it, omitting names :—

"Another clerical brother told me that, upon receiving my letter mentioning the Tract, he remarked to a friend that he was thankful he had no need for that Tract in his congregation. When the very next day he ascertained that three families in his church had determined to send children to these schools.

"Excuse brevity, as I have much on hand.

"Your affectionate friend,

"C. W. A.

"Please notice the Tract already reviewed. We wish to sell enough to pay the printer, as our field here is hardly large enough for that."

"SHEPHERDSTOWN, April 13th, 1875.

"MY DEAR FRIEND :—

"We must make some stir to get a re-expression of the sense of the people to sustain our Court at its meet-

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ing in May, for there will be a desperate effort to renew licenses.

"If you can get up a meeting there of the orders—any one of them—I will come up for a conference respecting a new organization, proposed for consolidating all existing ones in the State, and making it a power in the State. It may be a mass meeting, if thought best, for everybody, which, perhaps, would be better. About Tuesday, the 27th, would suit me best.

"Yours, truly,

"C. W. A.

"*Rev. James Grammer.*"

"DEAR BROTHER:—

"Will write to you from New York. Enclosed you have 'Appeal,' which will be headed by Mr. Lee, and some forty of our most prominent citizens. Dr. Lippitt, in Charlestown, has a copy. Please get up your horse and give immediate attention to the procurement of, say twenty, all your ministers included. Send copies of them to Dr. L., in Charlestown, and to Rev. J. T. Rossiter, by October 11th, at furthest, that the 'Appeal' may appear in the *Free Press and Register*, on the Saturday before the Court meets.

"There are not five dozen in the liquor ring in the county, and yet, by bravado, they threaten to break everything down. There is great indignation felt here

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at the show in Charlestown last week. We have but to be prompt and courageous, and instead of retrograding we shall advance. Now is not only our responsibility but our opportunity, and may the Lord give wisdom and blessing. This is the crisis of the cause in Jefferson county, perhaps for years. And when I know that so large a majority of the people are with us, it grieves me to think of even the possibility of failure through neglect.

"If the Spirit moves you to come to New York, come. Kind regards to Mrs. G.

"Your faithful friend,

"C. W. A.

"Give love to L. N., and tell her I know she will help."

"SHEPHERDSTOWN, Saturday.

"DEAR BROTHER:—

"Arrived last night; found your card. There are some ladies here from Baltimore. Will apprise you promptly of their departure, for I wish to see you and have a good, quiet talk, and to have brother Nelson with you, to whom, with Mrs. Grammer, give my best regards.

"Your friend,

"C. W. ANDREWS.

"P. S. When I announced that Harrison county had refused license to sell liquor, it was thought a

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thing incredible, but I found, from the representatives at Clarksburg this week, that not only Harrison has, for ten years, refused license, but Fayette, Taylor, Tyler, Wirt, Greenbrier, Monongahela, Preston, Barbour, Braxton, Gilmer, Boone, Mason, Upshur, Lewis, Doddridge, Ritchie, Randolph, Marshall, Clay, Calhoun, Jackson, Jefferson, and the cause is steadily advancing."

The following was written to a brother clergyman, enclosing a letter which had been received from a parish in the southwest, making enquiries in reference to this clergyman, as preacher, pastor, theologian, ecclesiastic, man of society, manners, etc., with a view to his call. It will remind the reader, in its amusing proposition and the pleasantry of its tone, of those of an earlier period, in connection with work for the *Parish Visitor*:—

"SHEPHERDSTOWN, March 28th, 1875.

"MY DEAR BROTHER:—

"You see from the enclosed that I have got myself into a tight place, and I don't know how I am to get out of it, unless you will go before a magistrate, qualify and testify, categorically, to all the points within, and send me a certified copy of the testimony. It would be well to get Mrs. —— to give her opinion, being examined preceding and apart from her husband.

"Mr. Jones wishes the Convocation put off until June. Will you consent? His reasons are, I think,

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valid, and I, for one, am willing. Can you not come down, say of a Wednesday, soon?

"Yours, affectionately,

"C. W. A.

"I wish to talk with you about a proposed conference in Richmond, the day before the Council."

From this time to the Council, he was occupied in the ordinary round of parish work, his extensive correspondence, and such preparation on his temperance address and other Council matters as was necessary. With the exception of a cold, which gave him no serious concern, his health was as usual. His last service, that of Communion, was Whitsunday, May 16th, just before leaving home. The occasion was one of peculiar interest to himself; and its incidents, with those of the Sunday preceding, coming, as they did, in connection with his last testimony, were calculated to impress themselves upon the hearts of his people. "On Friday," says Rev. Mr. Leavell, "I received a note from the Doctor, informing me of indisposition, which might prevent him from officiating on the following Sunday, and requesting me to be present to assist in the service, and to be prepared to preach in case he should not be able. On meeting me Sunday morning, he remarked he was much better, though not relieved from the oppression about the chest, of which he complained; was very glad I had come, but remarked: 'I do not want a

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regular sermon, but an address. I wish to make the services to-day preparatory for the Communion next Sunday. I wish you,' said he, 'after reading the service, to read first the usual notice for Communion; read it through, and then make such remarks, explanatory and otherwise, as you may deem proper, enforcing the true teaching of the Church, that *communicants* should come *prepared*, by self-examination, penitence, and faith, so as to be meet partakers of that Holy Sacrament. After you have closed I will give out a hymn, after the singing of which I will call upon you to read the second or alternate notice, and I will make some particular remarks on it, and so conclude the services for the day.'

"All was done accordingly, and the congregation dismissed to their homes, and, I trust, retaining in their hearts, to this day, the most solemn impressions. How can any one forget the attitude and the prefatory remarks after I had read, with all the impressiveness I could give, those touching words of exhortation. Advancing to the front of the chancel, placing both hands upon his chest, and holding them there, the Doctor, making some effort to clear his voice, said: 'I never addressed you, my brethren, under circumstances of so great depression, both bodily and mental. As to the bodily depression I care not for that, for I expect to work on as long as the Master gives me strength and voice. But it is the mental oppression which afflicts

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me most. The cause of it will be explained when I tell you that this is the second time that I have ever felt there was occasion to read that second exhortation to recipients of the Holy Communion; and I do so now, because there are so many of the enrolled communicants of this parish who habitually absent themselves from the Lord's table. For some of them I can make apology; they are detained at home by sickness, or the infirmities of old age. But for others I cannot answer. With some of those dear, absent ones, I hope to unite in the marriage feast of the Lamb, when bodily infirmities will not interfere with their celebrating the praises of their dying Saviour and Lord. But how shall it be with those for whom no such excuse can be made?'

"Of course, I can give, and but improperly, only the substance." After services I returned home, with his request to be present on the following Sunday, to assist in the administration.

"On the following Sunday I found him much better, saying he felt as well as usual. I read the service, and he made an address from the chancel, which he delivered with great force and impressiveness. Indeed, I do not know that I ever heard him more explicit or more powerful in vindicating the Sacrament from the abuses of superstition, on the one hand, and of cold formality on the other; particularly insisting upon due preparation of heart to discern the Lord's body in these sacred ele-

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ments, so as to partake spiritually of Christ in the Sacrament; inviting all who truly repented of their sins past, and were in love and charity with their neighbors, intending to lead a new life according to their baptismal engagements, to come and partake of that heavenly supper. It was a most solemn Communion; and its deep impressiveness I know will remain upon the minds and hearts of many.

"As I walked home with him after the services were over, the Doctor remarked he did not know that he had ever enjoyed a Communion season so much; and that he was more confirmed in his opinion that it was best not to have it so frequently as monthly, even, but quarterly, or on the great festivals of the Church; and to endeavor to prepare the congregation, by special services, for its due observance. He deprecated its losing its sacred import and influence, through too frequent and too familiar use.

"After dinner he went several miles in the country, to visit a sick communicant whom he regarded as the most exemplary of his flock, and as very near the end of her pilgrimage. He returned and preached at night, his last sermon, from Psalm xci, 2: 'I will say of the Lord, He is my refuge and fortress; my God; in Him will I trust:' closing the sermon with this prayer:—

"'Lord, prepare us for that rest which awaits Thy saints. O come that blessed day when, in this world,

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for those that remain, the Son of God shall take to Himself a kingdom here:

> "Here His blood-bought right maintain,
> And without a rival reign:"

when divisions shall cease, and enmity shall be no more, and all the nations of the world shall be united under Him in the bonds of eternal charity.'"

How very near, in heart as in time, to the light and life of the world of light, and yet not knowing it!

This, as we have seen, was his last Communion and service preceding the Diocesan Council. To this he was looking forward with feelings of no ordinary interest. While satisfied, in the main, as to what ought to be done, he was anxious for suggestion, and especially for brotherly conference. As the oldest member of the delegation to the General Convention, he expected to bring before the Council the result of their petition, and also to urge perseverance as to the objects sought in it.

His speech shows that he had no thought of giving up that object, the main question being that of the best mode of hastening its attainment. Such mode, he seems to have anticipated, would be made manifest by subsequent discussion, whether in the Council, or in special committee appointed for that purpose.

With these feelings and anticipations he left home on Monday, the 17th of May, for the Council, which met in Richmond. His delegate, who traveled with him,

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found him, apparently, in good health, and very bright and cheerful. Before his arrival in Alexandria, however, about sunset, he had become quite uncomfortable, and at the suggestion of the friends with whom he stopped, endeavored to get some sleep while waiting for the train, which left for Richmond at midnight. Although still uncomfortable at the time of the departure of the train, he determined to keep on to Fredericksburg, but found himself too much indisposed when getting there to proceed any further. His case was considered serious, but not specially alarming. He himself at first hoped that he would be able to get to Richmond before the Council was over; and anxious questions, there, from day to day, were asked, as to the probability of his appearance. The reports did not always agree, but in the main were hopeful. The two brief notes following show what was thought of his case, as also with what his mind and heart were occupied in his enforced absence from his brethren in Council:—

"FREDERICKSBURG, May 20th.

"DEAR BROTHER:—

"The Bishop wrote me he would have something to say in his address about temperance, and I intended to move a committee to take it into consideration, and wrote the within, in order to be in part prepared, which I send to you to make any use of you may see fit. You will see, of course, it needs alteration; if the committee

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is appointed, and you not on the committee, you need not say anything about it. I am still very sick.

"Affectionately yours,

"C. W. ANDREWS."

"*Rev. James Grammer.*"

"FREDERICKSBURG, May 20th.

"DEAR BROTHER:—

"I am in entire ignorance of what has been done, if anything. I therefore send some notes of what I intended to say in case the resolutions I sent Dr. McKim were brought forward. You can make any use or none, according to your judgment. I am still quite sick. No prospects of reaching Richmond. Hope to return home on Monday.

"Affectionately yours,

"C. W. ANDREWS.

"Tell M. I am considered on the mend."

"*Rev. James Grammer.*"

Eventual recovery all seemed to anticipate, the only difference of impression being as to the length of time in which it would take place. Members of the Council leaving before the close of its proceedings, called on him as they passed through Fredericksburg, and found him in a cheerful and hopeful condition. Among these his old friend Dr. McElhinney, of the Theological Seminary, was with him for several hours, and had with him a good

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deal of conversation. No alarm, it seems, was taken, even to the last day; and some of the members of the Council leaving Richmond the day after its close, Monday, 24th of May, were hoping to find him able to go with them from Fredericksburg, on his way homeward. Great was the shock, on their arrival at that place, to receive the sad announcement that he was no longer in the land of the living. The particulars of those last days are best given in the language of one who was with him as his constant attendant:—

"As you know, he left home on the 17th to attend the Convention in Richmond, feeling, as he himself said, 'never better in his life;' although a short time before he had had a slight cold. When he reached Alexandria he was feeling badly, and retired early, but took the train at midnight, and concluded to stop at Fredericksburg, where I was, until he was better. He arrived at the usual time, about two o'clock, very sick, with a chill and intense nausea, followed by a fever, which continued during the rest of his illness. The doctor, with his own concurrence, pronounced his disease bilious pneumonia. During his sickness he talked a good deal on different subjects, had a long interview with Dr. McElhinney, a day or two before his death, and with one or two more of his friends. But I do not think he dwelt more particularly on the subject of death than was his wont, though I believe for more than a year past he thought his end was near. Very often he re-

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peated verses of Scripture and hymns, spoke in a cheerful way of the joys of heaven; and once, he said it would be such a delight to him, 'looking up those he had heard and read of here, as well as his own whom he had known and loved.' He regretted not being able to pray in a more connected manner, saying that his prayers were but short ejaculations.

"The morning of the day on which he died, he attempted to sing a verse of the hymn, 'Sun of my soul,' wrote a letter, and dictated several cards to friends. We thought him better, as he had taken more nourishment that day, and was very particular about taking his medicine at the regular hours. All along he spoke of his work and plans when he should be better. That morning he appeared particularly to enjoy a sweet shower of rain; had the window raised, that he might almost feel it, and spoke of the precious drops from heaven. At that time, he talked in rather a wandering manner, but was easily recalled, and asked me 'when he was to get out of this?' and 'what was to come of it?' In a very short time I arose to assist him to change his position, as he made a motion to do so. But I saw in an instant it was all over with him. His eyes were looking far beyond things here; and without a struggle or sigh of distress, his happy spirit was with the Saviour he so loved and longed for. I am sure his mind was bright and clear to the very last, as he, with his last breath, tried to reply when I asked him to swallow some

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stimulant." The immediate cause of his death was, perhaps, an affection of the heart, of which he had received intimations before his last sickness; but of which, in bilious pneumonia, he had no anticipation. So far as appears, there was no distinct apprehension of a fatal result prior to the last moment.

Within the next few days his remains were taken from Fredericksburg, and reached Shepherdstown about one o'clock on Wednesday. Here they were met by the vestry and such of the clergy as were present, and deposited in the church until the time for the funeral services. These were held in the church at four o'clock in the afternoon. The clergy of the Convocation of the Valley, with the exception of two, who were absent from their parishes, consisting of Rev. Dr. Meredith, Rev. Messrs. Leavell, Meade, Ambler, Jones, and Lea, were present; also Rev. Dr. McKim, of Alexandria, Dr. Walker, of the Theological Seminary, and Rev. Magruder Maury, of Middleburg. The church was crowded with a congregation, not only of the Episcopal, but of the whole community, and never, perhaps, were there more manifest tokens of a sense of the deep bereavement to which, as a community, they had been subjected. For more than thirty years their pastor, friend, and, to many of them, their spiritual father, had gone in and out among them, and to no real interest of theirs, of any class or color, whether for this world or the next, had he been alien or indifferent. And all

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classes and colors, by their presence and manifest emotion, showed that his life and labors for their benefit were affectionately appreciated. The pervading thought, the deep feeling, and the expressed conviction were, the Episcopal Church has lost its pastor, the whole community has lost him as a friend, a counsellor, as a protector of its best interests, as its benefactor.

The opening sentences of the Service and the Psalter were read by Rev. Dr. Meredith, of Winchester. Rev. William H. Meade, of Charlestown, read the Lesson. This was followed by the hymn, "Jesus, Saviour of my Soul," known to have been a favorite of the deceased; and this by brief addresses from Rev. Dr. Walker, Rev. Dr. Meredith, and Rev. Dr. McKim. The services at the church were then closed by appropriate Collects and the hymn, "Abide With Me." At the cemetery, Rev. Dr. Meredith read the remaining portion of the Burial Service; the hymn, "Come, Let us join our Friends Above," another of Dr. Andrews' favorites, being sung while arrangements were made and the remains were lowered into the grave. Most strikingly accordant with the solemnities of the occasion were one of its verses:—

> **"One army of the living God,**
> **At His command we bow;**
> **Part of the host have crossed the flood,**
> **And part are crossing now."**

Among some private papers, coming under inspection since the departure of Dr. Andrews, is one giving

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the Inscription he wished to be placed on his tomb. The epitaph is very modest, and characteristic of one so noted for his devotion to Gospel simplicity. The Inscription, filled, as to the dates, is as follows:—

REV. C. W. ANDREWS,

Born, July 27th, 1807.
Died, May 24th, 1875.

For nearly Thirty-three years Pastor of Trinity Church, Shepherdstown.

Let me in peace resign my breath,
And Thy salvation see;
My sins deserve eternal death,
But Jesus died for me!

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CHAPTER VII.

SUMMARY.

Thus far we have endeavored, in brief narrative, to afford some idea of the different stages of Dr. Andrews' work, as it went on in his varied spheres of duty and occupation. The temptation to dwell more fully upon some of these periods as they were mentioned, has been put aside, as inconsistent with the limits of our undertaking. It will not, however, be out of place, in a brief, concluding summary, to notice more particularly some of the forms of Christian activity to which his life and energies were given. Whatever the estimate of his contemporaries, friends or opponents, there was no difference in one respect, that in which he was held as to his influence and position. This, his position, his wide-reaching influence, his undoubted ability to mark out a course of action, and his indomitable energy and perseverance in seeking its accomplishment, were recognized and acknowledged by all. Very remarkable expressions to this effect—partly, it may be, in compliment, but not entirely and merely compliment—were given by opponents, as well before, as after his departure. This position of influence he had reached in the adoption and

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advocacy of certain principles, and in the pursuance of certain courses. To these, therefore, we may give a brief examination.

Of course, the controlling principles of a man's life first, properly, claim attention, his religious principles naturally taking precedence and control of all others. With Dr. Andrews, these, his religious and theological principles, were very decided; and there is no evidence during his religious life of any serious variation. As his knowledge of Scripture increased, and his mind more fully matured, there was advance in clearness and definiteness—a more thorough appreciation of the doctrines of the Gospel in themselves, as in their mutual relations. But it was all along upon the same foundation. That doctrine found among the orthodox Congregationalism of New England, that religious life called into existence by means of such doctrine, and first confessed in a Congregational Church, remained with him in the new ecclesiastical body, in which he found a home in Virginia, and a sphere of exertion, for the rest of his life. With such men as William Meade, and Reuel Keith, and Edward Jackson, and the laity to whom they ministered, he found the same gospel which had warmed his heart in New England, desires and dispositions responsive to his own, to bring its truths, in their saving and sanctifying power, upon the minds and hearts of men. He thus identified himself with them, first, in desire and effort, and eventually in

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ecclesiastical relations. The church of his later adoption became the church of his full choice, of his ever-increasing preference and affection. No member of it ever labored more untiringly for its welfare. But the change by which he became such member was an ecclesiastical, not a religious or theological one. The great essentials of Christian doctrine and life he already possessed. And he ever recognized the great truth of Christian brotherhood, with all of every name, by whom these doctrines were held and cherished.

Thus it was that Dr. Andrews, during his whole career, was identified with the Evangelical portion of the Episcopal Church. He was Evangelical as opposed to the High-Churchmanship of Bishop Seabury and Bishop Hobart. He was Evangelical as opposed to the more advanced High-Churchmanship—Tractarianism—of Bishops Doane, and Ives. He was Evangelical as opposed to the still more advanced High-Churchmanship—Ritualism—of Dr. Ewer and Dr. Rankin. Not that he regarded these different classes as one and exactly the same, under different appellations; but, as all of them, holding many principles in common, which he could not receive. He recognized, in these classes, distinct types of theological and ecclesiastical sentiment. He further recognized, especially during the last ten years of his life, that a more genial High-Church element was making itself manifest; and that many of the most extreme and intolerant, of all these classes, by a

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happy inconsistency, received and spiritually lived upon truths which belonged more to his than to their system. But to that system, as containing certain principles which all "these classes held in common—and thinking not so much of men as of principles—he placed himself in decided opposition." "The more," says he, speaking of the Evangelical School in England, "the more I read of Mr. Cecil and his coadjutors, the more am I satisfied that they have had no equals. In doctrine and theology, in general, I agree with them fully." He thus desired to be known by this despised name of Evangelical, to be regarded as thoroughly in sympathy with those who, in England and in this country, had borne such appellation. His convictions were very decided, that the doctrines to which this system gave prominence were the prominent doctrines of inspired teaching; and that there could be no safe departure, either from the doctrines themselves or from their Scriptural proportion, as giving character and vitality to all others. Of the two classes of Evangelical opinion in the Episcopal Church, Dr. Andrews inclined to the Calvinistic, differing, in this respect, from his earliest theological friend and associate, Bishop Meade. His views on these topics, however, were held with large allowance for those of brethren with whom he differed. The writer, as one of these, can recall discussions with him, as they have ridden together during Valley Convocation work, "on fate, free will, and fore-

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knowledge absolute," which left no shadow upon the mind of either, out of which there came no diminution either of confidence or affection. Upon some of these latter points, indeed, he was indisposed to pronounce a decision. "The views," says he, in a letter some twenty years before his death (see page 122), "generally entertained by Divines of that"—*i. e.*, the Calvinistic—"school, on original sin, justification, divine sovereignty, works, etc., have been the only views which I have dared to teach; for I believe them true, and the opposite ones contrary to the Scriptures, which are the mind of the Spirit. But on the higher points of election and decrees, though I have never seen, nor expect to see, the arguments answered by which they are supported; yet, after all, I never could say that I heartily believed these doctrines in the sense that I believe some others; much less can I contend about them with those who, with superior qualifications of mind and heart to discern the truth, think differently."

Holding such position there was no difficulty in the way of hearty sympathy and co-operation with men of Evangelical views of all classes. The earlier years of his ministry found him at work gladly preaching these views; as cordially with such men as William Meade and Edward McGuire, as with Reuel Keith and Thomas Jackson, going to the destitute parishes and waste places of Virginia, and delivering a common message of life and salvation. This he doubtless would have re-

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joiced in as the work of his life; and in all the subsequent periods of his ministry it was one in which it was ever the delight of his heart to be occupied.

But these views of Evangelical truth, while thus accepted and valued by Dr. Andrews and his early ministerial associates, as the reader is well aware, were not accepted by many others. They were, in many localities, under deep opprobrium, sometimes openly repudiated, sometimes professedly accepted, but neutralized by other and inconsistent tenets. The holders of these views, as a class, were often represented as disloyal to the Church of which they were professedly ministers, as habitually "guilty of treachery to their Church and to their Master,"* in their intercourse with non-Episcopalians, and in their modes of conducting religious services. These charges had peculiar application to any acts by which the existence of non-Episcopal Churches was recognized, and to the missionary efforts of Bishop Meade and his associates for the revival of the Church in the destitute parishes and waste places of Virginia. Those efforts, from the necessity of the case, had, many of them, to be adaptations of condition to circumstances; the gown or surplice being used where they could be obtained; the service gladly enjoyed where there could be a response; parts of it used where all could not be had; but the glad message of a Saviour of sinners delivered, whatever might be

* Language of Bishop Hobart.

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the outward accompaniments. It is difficult to imagine, or to believe, that what is now everywhere recognized as the course alike of earnest piety and of good sense,* could then have been the topic of such unsparing denunciation. Part of the offence, no doubt, was, that the self-sacrificing and laborious men who were thus working, with all the means at their disposal, to build up their own beloved Church, would not consent to overlook if not unchurch all others. But, however this may be, Dr. Andrews found himself, in the beginning of his ministry, not only in a minority, but in a minority under suspicion and opprobrium. The character of his associates, as of his theological opinions, made his ministry, to some degree, one of self-defence and vindication.

Of course, every such element was heightened and intensified under the pressure of the Tractarian movement. Here it was a question, not only of order but of life; of the Thirty-nine Articles, or the Theology of Trent; of the word of God as the Rule of faith, or the word of God and Tradition; of justification by faith, or justification by faith and works combined; of sacraments signifying the grace conveyed to the believing recipient, or containing and conveying that grace irrespective of its faithful reception. The nature of these developments, to some degree, changed the position of the two parties, both in England and this country. Evangelical men,

*See Speech of Bishop Whipple, at first Church Congress.

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passing from the defensive, became assailants. High-Churchmen, whose favorite weapon had been the charge of disloyalty against their opponents, found this charge retorted upon themselves; found themselves accused and held up before the bar of public intelligence as guilty of the worst kind of disloyalty, that of betraying their Church to the theology and morals of Rome. This peculiar evolution took place within the first five years of Dr. Andrews' ministry. His life was thus very largely one of conflict. He recognized the importance of the questions at issue. His opportunities, by travel and otherwise, of knowing the prominent leaders on both sides, the workings of the two systems as actually tried, his possession of the pecuniary means of seeking information, as also his peculiar talent for this kind of work, gave him prominence in the controversy that was going on. He could not hide from himself, and he did not wish others to suppose, that the differences in his Church were mere trifles. He knew that they were real, deep, reaching to the very foundations of Christian doctrine. And his only hope of peace was the candid acknowledgment, by all parties, both of the character and the extent of these differences. He expected his opponents to act consistently with their views, that is, to seek the advancement of those views. He desired for his own to act in the same manner. Only upon the principle of elective affinity did he anticipate that men

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so diverse in views and feelings could organize and work effectively and successfully.

It remains that we indicate some of the modes in which these, his own principles, were advocated. One of these, and that by which he became so extensively known, was that of the press; publications sometimes anonymous, but more frequently over his proper name, discussing questions up in the Church for decision. Happily, Dr. Andrews, unlike most of our clergy, had the means of getting material of thorough information, and then of publishing what he regarded as important. When, by providential reverses, those means were taken away, as was the case during the last few years of his life, others were ready and glad to publish for him. Besides these more elaborate publications, however, he was a very conscientious and diligent contributor to the Church press, with reference to views of the hour, and as to opinions put forth by correspondents. His last effort, dictated on his deathbed, and consisting of only a few lines, was one of this latter character. Our limits confine us to the mention only of some of his more elaborate publications. His letters during his tour may be regarded as one of the first by which he was prominently brought before the Church as a careful and capable observer of the state of things then going on in Europe and this country. With these, moreover, was the opening of the controversy, as to the mode in which the Mission at Athens was conducted, a

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discussion going on, in various forms, until the year 1869. In the year 1847 he published a pamphlet entitled "Via Media," intended to show the real position of the English Reformers, and of the standards of the English and American Churches upon the issues of the day. This, within the next few years, was followed by the "Voice of Experience," calling attention to manifested results of certain kinds of teaching. These were the beginning of a series of publications, in very much the same form, upon topics of special interest and agitation in the Church at the time of their issue. A collected list of these would show his industry in this sphere of exertion; while a careful examination of any one of them will make evident that no labor was spared in seeking all available information as to the subject under investigation. The topics thus discussed are largely theological and ecclesiastical. They are not, however, confined to these, but extend to others of a more general character. The matter, for instance, of conformity to the world by Christian believers, in modes of life, relaxations, reading of fiction, the amusements of the dance, the theatre, and the card table, was one, with him, of deep interest, in regard to which his feelings and convictions, through the press, more than once found expression. He believed, moreover, that a more faithful exercise of discipline in the Church would abate, if not remove, many of these offences, and as occasion presented urged its enforcement. No less was

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he deeply interested in the great problem of popular education, the dangers as well as the prospects of benefit in the existing systems. And last of all, as we have seen, he was ever ready, with tongue and pen, to aid and co-operate with all effort having in view the repression of intemperance, the advancement of sobriety. His object in these various publications seems to have been to meet a want of the moment, especially to awaken and convince his brethren of the clergy of the importance of the subject presented. From this, their object and form, they were, of course, ephemeral. But their work, in many cases, was permanent. They often accomplished the result sought and anticipated. And apart from the results with readers, they did a most important work for the writer. Through the investigations which they necessitated, and the specific information to which they led, they prepared him for other and more important work, to which he was called at a later period.

But there was one sphere of literary exertion with Dr. Andrews which deserves especial mention—that of practical religion. However busy, and however anxious with reference to the exciting topics of doctrinal or ecclesiastical controversy, he was always, as we have seen, at home in matters having to do with the religion of the heart. The *Parish Visitor*, the organ of the Evangelical Knowledge Society, and of which, for many years, he was editor, was established as peculiarly a paper for such topics, and was one in the dissemination

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of which he took the deepest interest. Well does the writer remember, during that storm of passion and excitement of May and June, 1861, how anxious was Dr. Andrews to get *religious articles*, more religious, if possible, than ever, for his *Parish Visitor*. His desire was for articles to console the perplexed and anxiously careful, to sustain those who were in trial, to warn against neglect and forgetfulness of spiritual interests in the absorbing anxiety of earthly excitement and distraction. Very soon after this the *Visitor* passed from under his control, and his official connection with the Society of which it was an organ terminated. This peculiar feature of his work is one which deserves special notice. It was one in the success of which he felt the deepest anxiety. It enabled him to seek directly and immediately, what he was seeking mediately, as a controversialist and as an advocate of discipline and consistency in the Church, and of effort for men's moral welfare outside of it, that of personal heart religion.

In connection with this publication a peculiar sphere of influence and effort was opened to him—to some degree was created by his endeavors—in the formation of the Evangelical Knowledge Society. The remote occasion of this was the general excitement of the Tractarian movement. Its immediate occasion was the dissemination of the doctrines and principles of the Oxford Tracts, through the publications of the Episcopal Sunday School Union. This had been the accredited organ of all the

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bishops and dioceses; and when the protests of Bishop Meade and others against the character of these new publications were found to be of no avail, it was recognized that a remedy must be found in some other way. To meet this exigency it was determined, at the General Convention of 1847, to form a new society, having as its object in view the supply to Evangelical parishes and Sunday-schools of a sound Protestant literature, as also, under the guarantee of the published principles and constitution of the Society, and the known views and character of its administrators, to put such literature in the reach of all, and to make special effort to extend its circulation. This organization, taking the name of the Evangelical Knowledge Society, was successfully accomplished, Bishop Meade being its first president, and the name of Dr. Andrews being among those of its Board of Directors. It seems strange at the present time, the outcry that was made at this proceeding, the denunciation of those engaged in it, as one that was disloyal and schismatical. That a number of clergymen and laymen should consult and agree together as to a mode in which they could get books of which they felt themselves in need, and to prevent others from being imposed upon them which they regarded as mischievous and teaching false doctrine, was thus magnified into an action of the grossest enormity. Such attacks and arguments really aided the cause which they sought to injure, and in a little while

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the Society was not only doing its work, but with the propriety of its existence fully accepted. Dr. Andrews within the next few years became more closely connected with its operations, and, until the breaking out of the war, one of its most vigorous and active officials. His connection and work with the *Parish Visitor* has already been indicated. But this was one only of his modes of exertion. There were many others. Members of the Virginia Councils and of the Valley Convocation will remember his efforts, how untiring were his exertions to enlist the interest of others. His favorite idea in regard to this Society, and at a later date extended to others, was that they had a permanent place in the Church, and a permanent work for the Church; and that when the temporary abuses and errors which were the occasion of their existence had passed away, then their permanent uses and benefits would continue. His advocacy of it, moreover, was on the ground that it would really advance the cause of peace in the Church; that the only hope of such peace, in connection with organized action in the Church, was where the organism was homogeneous, based on the principles of elective affinity.

This brings us very naturally to his position in reference to other and later organizations, that of the Church Missionary Society, and that of the Evangelical Education Society. It was just what has been hinted. He knew, by an unvarying experience of the larger portion

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of his ministry, that the ruling majority would carry out their policy, irrespective, alike, of any pledges to the contrary, and of any rights or wishes of the minority. The elections to the missionary episcopate in 1835, following the organization of the General Society, and those in the General Convention at Richmond, in 1859, the election of Dr. Glennie as Bishop of Africa, at an earlier date, and the course of the Sunday School Union, were too unmistakable in their import to admit of doubt as to what might be expected in the future. Apart, however, from any such experience, and from the actual exhibition of such policy, Dr. Andrews fully expected that a High-Church majority would carry out a High-Church policy; that their opponents, if in a majority, would do likewise. In other words, he expected them to act consistently. To avoid, therefore, this snare on both sides—the snare to the majority of giving assurances and making promises which they would not fulfill, the snare to the minority of depending upon these assurances, and the consequent irritation and bitterness connected with their violation—he would have had them organize separately. Union without unity is the most potent of all elements to the increase and the embitterment of diversity. Looking, therefore, upon such irritation and distrust as the natural outgrowth of differences really in existence, recognizing them, moreover, in the actual working of existing organizations, he welcomed and co-operated with every

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effort which had in view the co-operative action of harmonious elements. He cordially sustained the three Societies that have been mentioned. And he was desirous that there should be a fourth, or that the sphere of one of them, the Church Missionary Society, should be so enlarged as to include the foreign field in its operations. His appeal of 1869, in reference to the voluntary principle in missions, lies before us, and one of its paragraphs will show his heart upon this whole subject. "The voluntary principle (never before 1835 departed from in the conduct of Missions, in the whole history of the Episcopal Church) is the safety-valve of the Church under the strain to which her whole structure is now subjected. Had we the authority of a prophet, and the tenderness of the disciple whom Jesus loved, we should use them all in entreating our brethren of the High-Church party, who feel a like anxiety for the preservation of the unity of the Church (which we know most of them do most earnestly), not to throw any obstacle in the way of this voluntary principle in any sphere in which it has heretofore been allowed. If they judge of their relative strength in the whole Church by that which they have in the General Convention, and so despise the danger, they will be greatly deceived. May such wisdom be given to conservative men on both sides as shall, through the presence with us and blessing of the Great Head of the Church, keep us together until these calamities be overpast."

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This was in 1869. In 1873 the calamity thus deprecated, and which this earnest appeal would have averted, made its actual appearance in the shape of the Reformed movement. Its different incipient stages can now easily be recognized. The Canon of 1868, as to ministering in congregations, pressed immediately, and in an Evangelical diocese forced into existence the ecclesiastical contradiction of an independent Episcopal congregation. The astounding outrage and monstrosity enacted at Chicago, in the name and under the forms of church law, produced another. And, as these slight irregularities in one direction were thus disposed of by the extermination of the offenders, and those of the grossest character in the opposite direction were unchastised if not unrebuked, the ruling majority relentlessly pressing its policy with both classes, and working all the machinery of church organization to that effect, the catastrophe anticipated and deprecated made itself manifest. The independent Episcopal congregations found a Bishop, and under him, with others, yielding to the pressure, they found organization. With that movement Dr. Andrews was not disposed to co-operate. He was more hopeful than many of his brethren; was thus hopeful to the last; and thought he could recognize intimations of such hope in the feelings and views of leading members of the ruling majority. But while this was his own position to the new movement, he did not join in the hue and cry with which it was encount-

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ered. He regarded it as a calamity; a calamity for which the High-Church party were largely accountable; a calamity which a less intolerant course on their part could and would have averted. His remedy would have been greater freedom of action. One of the modes of averting such evils, with him, would have been that above indicated; freedom of organic action and effort, missionary and otherwise, to men of like views and principles, a cessation of the hopeless attempt to harmonize and cordially combine in one general effort such discordant materials. The condition of our missionary treasury at the present moment affords a sad corroboration of the correctness of his opinions; men offering and asking to be sent to the heathen, and met by the confession of pecuniary helplessness.

This brings us to the last most prominent position, to Dr. Andrews, of influence and exertion: as member of the General Convention. He entered this body in 1850, and with the exception of the sessions of 1862 and 1865, when his diocese was not represented, continued a member until the session of 1874, a few months before his death. His position in that body, as it had been in the convention of the diocese, was one of commanding influence. While not the kind of speaker to attract the attention of many listeners, he was always effective. He was more so, perhaps, as a member of committee. His extensive and thorough information as to Church matters gave him great influence; and this as much

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for the information of friends as for persuasion with opponents. The credit which he received as the originator of the celebrated declaration of 1871, whether really due or not, shows the estimate in which he was held, as to tact and capacity. He regarded that declaration as a measure of peace, as a favorable indication of a change of feeling, if not of policy, by the ruling majority, and, therefore, felt hopeful as to its influence. The experience of the next three years, while it did not change his opinion, convinced him that something more was needed. His speech during that Convention of 1871 showed his deep appreciation of the difficulties of those with whom he sympathized; at the same time, his discussion of those difficulties in the informal meetings of the Evangelical societies showed no less desire to meet everything from the other side in a spirit of conciliation.

Among Dr. Andrews' speeches as a member of the General Convention, those, perhaps, of most importance were, that in 1859, on the subject of an appellate court; that during the Convention of 1871; and that during 1874, upon the petition from the Diocesan Council of Virginia. His first speech, perhaps, bringing him prominently before the body, was one in 1853, on the report of a committee on editions of the Bible. This was a topic upon which, at that time, he felt very great interest. The American Bible Society, under the pressure of attack from its open enemies and timid friends, had been just compelled

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to withdraw from circulation what was admitted to be the most correct edition extant in the English language, and to begin the re-issue of an earlier one, known to have in it mistakes and errors from which the other was free. The great injury, in this matter, to the cause of truth and righteousness he felt deeply. And he had acquainted himself thoroughly with all the issues of the controversy. When this subject, therefore, came up in the General Convention, and the report of the committee, in the true ecclesiastical Chinese style, ignoring everything outside of the Celestial Empire of Episcopacy, recommended an Oxford edition, of less accuracy than either of those of the Bible Society, he undertook to show that it ought not to be adopted. This necessitated specification of particulars, comparison of the different editions, and reference to the original of King James, as it first came, in authorized form, before the world. The amount of specific information brought forth was very remarkable; so much so that the report was referred back to the committee, and Dr. Andrews added to the number of its members. "I was amazed at the extent and variety of your Bibliology," was the remark of a friend, as they left the building after the discussion was over. "But how did you find out all that?" "Dr. Turner told me," was the reply. "Did you notice," said he, in his amusing way, "did you notice * * * while I was speaking. He looked at me as if he would have split his spectacles."

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Dr. Turner had been on a special committee of revision, of the American Bible Society, and thus afforded much of the information made use of in this discussion. At the same time the subject was one which Dr. Andrews had previously examined and discussed, and in regard to which he had, from all sources, endeavored to inform himself. The reply, however, exhibited two of his most striking characteristics. One of these was his indifference as to the reputation of learning or originality. His object was truth, and whether that truth came through his own original investigation or that of some trustworthy investigator, was a matter of little importance. The other of these characteristics was his industry and thoroughness in seeking such information. Probably there were not three men living that could have imparted the information in the specific form needed for his speech on the occasion mentioned. But one of those men he had succeeded in finding. This characteristic it was that made Dr. Andrews such a formidable opponent; not his logic, not his tactics, as was often asserted and supposed, but his conscientious and persevering effort to find out everything that could be brought to bear upon the given subject. Let any one read carefully his "Voice of Experience," his pamphlets on the "Greek Mission," that on the "Voluntary Principle in Missions," simply with reference to the facts which they contain, of historical interest to the

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matters discussed, and he will not be surprised tha there was never any serious attempt to answer them.

There are other and additional exhibitions that might be made of Dr. Andrews' work, and in relations not fully included in those already mentioned. It would be pleasant and profitable to speak of him in his peculiar efforts for the temporal and social welfare of his fellow-men. Not less profitable would it be to describe him in his relations to brethren of other Protestant churches, beloved by him as brethren beloved in Christ, enjoying his fullest sympathy, his heartfelt prayers for their success in all effort for the spread of the gospel. His influence, exerted through his extensive correspondence, as by his personal intercourse alike with clergy and laity; his hospitality, especially to brethren in distress and sickness; his unvarying cheerfulness and hopefulness; all these, so pleasant to remember, might well claim a fuller delineation. But we have already far exceeded the prescribed limits of our undertaking. That undertaking, so far as successful, has exhibited, imperfectly, it is true, but to some degree, Dr. Andrews' work, and the spirit by which he was actuated. The merit of such work, as the ground of its success, he was ever ready to find outside of himself, and in a source that was Divine. And, however much we may be disposed to say it of him, much more would he have said it of himself: "Not I, but the grace of God that was in me."

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The following extracts from the Church press will be of interest to our readers. The former is from the *Church Journal*, the latter from the *Southern Churchman*:—

"It was with profound sorrow that we made, last week, the announcement of the death of this good man and strong soldier of Christ. We would be doing violence to our own feelings to let the announcement pass as an ordinary item of news.

"Few clergymen were better known in the Church than he. Few were known for such positive and strong traits, or for greater tenderness and simplicity of character underneath what was positive and strong. There was something of the stalwart severity of the Puritan about Dr. Andrews. To him the world was a wicked world, and the business of the Church of God was, not to conform herself to the world, but to save souls out of it, by snatching them, in the name and power of God, from its temptations and sins. He saw (and who shall say he did not see greatly right?) that the weakness of the Church and Religion is largely due to the gradual lowering of a high standard of Christian living, and the worldliness of Christian people. Fixed in his faith, he was equally fixed in his ideas of duty, as the uncompromising acceptance of the law of Christ. A

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character so fixed and salient, and an intellect so strong and clear, could not fail to have made their possessor a man of wide influence. His words were mighty words. On the floor of General Convention no man received more close attention. Behind the words stood the man himself. It was not mere eloquence or argument; it was character that spoke.

"In the schools of thought, or 'parties' of the Church, Dr. Andrews was, all his life, a 'Low-Churchman.' In the struggle of parties, he was behind none in his zeal; and it could not fail but that he should meet the results of such struggles.

"We only knew him personally in the last three years. He had softened much in his views of old contests. We learned to love the man, as wise and true, brave and tender; though we differed from him widely.

"He was a frequent contributor to these columns, and none more welcome, because the man went with his words, whatever those words might be. He never wrote a line for sound's sake, or show's sake. Some worthier hand, and one that knew him better, will pay fitting tribute to his honored memory. We can do nothing of the kind. We can only record our own sense of personal loss with that of the whole Church, and the Diocese he loved so well and worked in so faithfully, and ask to join, though as those who knew him too late and too shortly, in the sacred sorrow of nearer friends.

"'A prince and a great man has fallen in Israel.'

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Let us thank God for the good examples of the fallen soldiers of the Lord, and watch and wait, and toil our hour through, till the light eternal dawns for us also."

"We were able last week," says the editor of the *Southern Churchman*, "to make only the briefest mention of the death of our beloved friend and brother, which came upon us, as upon all his friends, in the most unexpected manner. Indeed, if there had been ample space, we know not how we could have spoken of Dr. Andrews in a way that would convey our sense of the Church's loss. The main events in his life are soon given. But what are they to those who knew him? and how little idea of the man do dates and places give. A chart of the heavens is one thing; it tells, at any rate, where we may find certain stars; but how different to stand under the great vault and look up at God's handiwork! But grand as this is, it is of no significance in comparison with a human spirit; and great as is the work, it is not so great as turning an immortal soul from darkness into light. Suppose we could give, in most admirably arranged order, all the facts and the dates, the changes hither and thither of our friend, how would all these tell about the man himself?

"Dr. Andrews was born July 27th, 1807, in Vermont, graduated at Middleburg College, in that State, and came to Virginia soon after. He studied theology under Bishop Meade, and was ordained by Bishop

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Moore, May 20th, 1832. He took charge of Millwood church for a short time, and on February 28th, 1833, married Miss Sarah W. Page, daughter of Matthew Page, of Annfield, Clarke county, Va. In 1838, he removed to Pittsburg, and was rector of St. Andrew's church for two years, when, being threatened with consumption, he resigned, and went with Bishop Meade, in 1840, to England, and from thence, by advice of physicians, to the Holy Land. After being abroad about a year, he returned home, with health restored, to Virginia, and in September, 1842, settled in Shepherdstown, where he has been the rector of Trinity church up to the time of his death. He married again, March 12th, 1865, Mrs. Boteler, of Shepherdstown. Not being conscious that his end was near, he left no message for his friends, or for his brethren in the Church, as he would doubtless have done had he known that he was dying. The last sentence of his last sermon, delivered in his church Sunday night, May 16th, just before he left for the Council, was the last that fell from his lips, of the many sermons he preached to his people here during the thirty-two years he dwelt among them, and it seems now like a dying pastor's blessing on his people. The text was Psalm xci, 2, 'I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.' He closed the sermon with this prayer, 'Lord, prepare us for that rest which awaits Thy saints. Oh come that blessed day when, in this world,

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for those who remain, the Son of God shall take to himself his kingdom here;

> 'Here His blood-bought right maintain,
> And without a rival reign;

when divisions shall cease, and enmity be no more, and all the nations of the world be united under Him in the bonds of eternal charity.'

"The writer of this was a student in the Theological Seminary of Virginia when Mr. Andrews visited it, year by year, as a trustee, to attend its examinations, etc. It was there we first became acquainted with him. Shortly after, the parish served by us was in the 'Valley Convocation,' eight or ten miles from his. Meeting in Convocation, exchanging letters and visits, we got to know him well, and to appreciate his excellencies the more we knew him. While unable to do justice to the character of our friend, we can speak of the impression he made upon us.

"His physique was large, capped by a majestic head, that reminded one of the late Daniel Webster. Indeed, persons often spoke of his resemblance to that great statesman. His health was, in the main, excellent. Though he had several severe attacks of illness, they left no impression upon him. His digestion was equal to that of a day laborer. He ate what he liked; everything agreed with him. It was natural to expect him to reach a green old age.

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"With such a healthy body, and with a sound mind, it was not to be wondered at that he should be a man of prodigious energy. Whether in his study or in the pulpit, whether conversing in private or traveling from parish to parish, to preach the gospel or to attend to other duties, he never seemed to tire. He had a 'push' about him, and an energy in all he did, which told upon those with whom he came in contact.

"He was a man not only of indomitable energy, but of the greatest industry. He took no holiday, from year's end to year's end. He traveled much, but he was about his Master's business whilst traveling. Long, long before day in the winter, and by sunrise in the summer, he was at work; and he scarcely left his office, except for meals, until bedtime. No one could accuse him of wasting time. He worked not only while it was day, but before day and after day.

"As a reader of the Church Service he was not gifted. At a Convocation, where some of the brethren would have excused themselves, he said: 'I would read, but I am the worst reader among you.' Nor was he an eloquent speaker. In the last General Convention he referred to this fact, as he had often done before. But there was in his preaching and speaking a wisdom and earnestness, and at times a pathos, that made up for other deficiencies. Some of the most solemn sermons we ever heard were preached by him. During the last Advent season, when he left his home in the Valley to

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assist the rector of Christ Church, Alexandria, in his Advent mission, the sermon Dr. Andrews preached, about the judgment, was solemn beyond expression. One impression he always left—whether he conversed, or spoke, or preached—that he was no trifler, but an earnest man. And it mattered not what was the subject of conversation, it was impossible to keep him at it without his every now and then making a remark that showed his thoughts were on things above. He was, indeed, in the best sense, a serious man. No one was ever more free from melancholy or cant. He was natural in what he did; and it was just as natural for him to talk about Christ and his salvation as it is natural for the sun to rise.

"More than a third of a century ago he went to Europe. His health had been broken down, and it was expected he never would be a well man. Indeed, when he left home, he did not expect to return. He went abroad as a dying man; and conversed as such, and preached as such, wherever he went. One of his sermons, he used to say, he preached from Jerusalem around about unto Illyricum, and never preached it without good results. The same sermon, rewritten at least one dozen times, he preached in Alexandria; and it was the means of leading a soul to Christ. When told of it, he remarked he had never preached that sermon without hearing of it as the means of conversion to some one or more.

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"Well read in theology, a careful observer of the times, a student of Church and religious contemporary literature, having remarkable wisdom and judgment in matters that pertained to theology, Church Government, canon law, etc., the diocese of which he was a member for many years delighted to honor him. The clergy elected him, a few years ago, the Assistant Bishop of the diocese; but the laity declining to confirm, his name was withdrawn. He was a delegate to the General Convention for a series of years, often receiving the highest number of votes of any clerical candidate. He was the friend of Bishop Meade, by whom he was consulted as a prudent and wise counsellor. He was, before the war, chief man in the Evangelical Knowledge Society, the editor of the *Parish Visitor*, and a friend to it and the other Evangelical Societies. He was known as an 'Evangelical.' He was never ashamed of the fact. To him the views of the 'Evangelicals' were the nearest approximation to the gospel of Christ. But during the last few years, he, like thousands of others, obtained broader views and more catholic feelings in regard to the Church as a whole. He sympathized deeply with the brethren who were troubled about certain expressions in the Prayer-Book. He was too well read not to know they were used in a Protestant and Scriptural sense, but knowing they had been misunderstood, and believing they were likely to be misunderstood, he was anxious for the General Conven-

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tion to allow an alternate expression in the Baptismal Office, and to change the word priest into presbyter. His controversial pamphlets and articles in this and other papers were many; but he never offended any by harsh or unchristian expressions. Few men who have engaged in controversy ever came out of it with so even a temper and with such a Christian spirit. He wrote as an earnest Christian, as a man who believed what he said. The consequence was, he was read by those who differed from him. If he failed to convince them, they were not the less satisfied with the spirit of the writer.

"Alas! how can we adequately speak of our departed brother, and the friend of many years! Many and pleasant have been the hours of intercourse with him. Much good advice, in the love he bore us, has he given us. Few weeks ever passed without either receiving a letter or a communication from him, the bold and black chirography telling us plainly whence it came. In some few matters we differed; but the difference was as nothing in comparison with the thousand agreements; and now we are left, no more to hear his cheery voice, or to read his wise and weighty sentences.

"He loved the truth of Christ's gospel. It was to him his daily meat and drink. To him to live was Christ. He loved Christ, he trusted in Christ, he had no other hope but Christ; Christ to him was all in all. He never could be moved from the simple gospel—salvation for all men, through Christ's atonement, to be received

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by faith! Other matters were important; but this was the essential thing. This he preached, and this he talked about. He never was moved away from it. As he loved Christ, so he loved every disciple of Christ, no matter of what name, or what color, or what position.

"It has pleased our Heavenly Father to remove him from the Church on earth; and He never makes mistakes. He allowed him to work until the end. In bodily and intellectual strength, working up to the very end, it has pleased our Lord to take him from us—a prince in Israel. 'Even so, Father, for so it seemed good in Thy sight.'

"But Christ is alive. He loves His Church, and will not permit it to fail of its great purpose. The workmen die, but the work goes on. And if the mantle of our brother beloved can fall upon those of us he has left behind, if we can catch his love for Christ and Christ's gospel, if his wisdom can be given to us, he will not have died in vain.

"To his wife and children any words of ours would be impertinent. Let them know they comprised not all that loved him. To his parish, that he served for a third of a century—may they remember the words he spoke when present with them. To his many friends in Virginia and elsewhere—may they follow him as he followed Christ."

THE END.

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